THE LIFE OF THE

BLESSED VIRGIN MARY

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The Femall Glory.

Ave Maria! Bleſſed Maid!
Lily of Eden's fragrant ſhade,
Who can expreſs the love
That nurtured thee ſo pure and ſweet,
Making thy heart a ſhelter meet
For JESUS' holy Dove.

Ave Maria! Mother bleſt,
To whom, careſſing and careſſed,
Clings the Eternal CHILD;
Favoured beyond Archangels' dream,
When firſt on thee with tendereſt gleam
Thy New-born SAVIOUR ſmiled.

Ave Maria! Thou whoſe name
All but adoring love may claim,
Yet may we reach thy ſhrine;
For HE, thy SON and SAVIOUR vows
To crown all lowly lofty brows
With love and joy like thine.

CHRISTIAN YEAR.

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This Blessed Virgin had the grace deuine,
To be deriud from IESSE's blooming rod,
And rijse elect from DAVID's golden line
To be the Daughter Mother, Spouse of GOD

THE FEMALL GLORY:

OR,

The Life, and Death of our Blessed Lady, the holy Virgin MARY, *Gods owne immaculate* Mother: To whose sacred Memory the Author dedicates these his humble Endeavours.

A Treatise worthy the reading, and meditation of all modest women, who live under the Government of Vertue, and are obedient to her Lawes.

By ANTH. STAFFORD, Gent.

LONDON,
Printed by *Thomas Harper*, for *Iohn Waterson*, and are to be sold at his Shop in *Pauls* Church-yard, at the signe of the Crowne. 1635.

Life of the Blessed Virgin.

By ANTHONY STAFFORD.

TOGETHER WITH THE APOLOGY OF THE AUTHOR, AND AN ESSAY ON THE CULTUS OF THE BLESSED VIRGIN MARY.

Fourth Edition

With Facsimiles of the Original Illustrations.

Edited by the

REV. ORBY SHIPLEY, M.A.

Then said the LORD unto me: This Gate shall be shut, It shall not be opened, and no man shall enter in by It; because the LORD, the GOD of Israel, hath entered in by It, therefore It shall be shut.—EZEKL. xliv. 2.

London:

LONGMANS, GREEN, READER, AND DYER.

1869.

Almighty God (has) given us (His) Only Begotten Son to take our nature upon Him, and to be born of a Pure Virgin.

Collect for Christmas.

How worthily is ſhe honoured of men, whom the *Angel* proclaimed *Beloved* of God! *O Bleſſed Mary!* he cannot bleſs thee, he cannot honour thee too much, that deifies thee not. That which the *Angel* ſaid of thee thou haſt propheſied of thyſelf; we believe the *Angel* and thee. All generations ſhall call thee *Bleſſed*, by the Fruit of whoſe Womb all generations are bleſſed.

Bishop Hall.

The *Bleſſed Virgin Mother* is undoubtedly the moſt highly exalted and honoured of all creatures . . . All generations, according as her Divine Canticle foretold, do call her *Bleſſed*. And certainly the higheſt honour that can be paid to a creature is due to her.

Bishop Jolly.

She was *Full of Grace*, and God poured on her a full meaſure of honour . . . She had not ſet one ſtep towards her Marriage . . . and poſſibly had ſet herſelf back from it by a Vow of Chaſtity and holy Celibate . . . And as there was no Sin in the Conception, ſo neither was there in the production . . . for there was nothing in this but the Sanctification of a *Virgin's* Womb . . . that Gate not having been opened by which the curſe always entered.

Bishop Jeremy Taylor.

Jesus Christ . . . did take upon Him our frail nature in the *Bleſſed Virgin's* Womb, and that of her undefiled ſubſtance.

Homily on Repentance.

Preface to the New Edition.

THIS PREFACE *Contains:*—

I. *All that has been discovered of the* Author *of* "The Femall Glory," *with some notice of his works from* Wood's "Athenæ Oxonienſis:"—

II. Henry Burton's *attack upon the Book*, from *his Sermon* on "Fear GOD; Honour the *King;*" *for the delivery of which he was cenſured by the* Star Chamber:—

III. *The criticiſm of* W^m. Prynne, *from* "Canterburies Doom":—

IV. *A few words of defence, from* an *Anſwer to* Burton *by* Peter Heylin; *a work which was licenſed by* Laud's Chaplain, *and written by his Command:*—

V. *An extract from a reply to* Burton's *Sermon, by* Chriſtopher Dow :—

And to theſe are added ;—

VI. *The* Author's *own* "Apology" *of his Work, dedicated to* Archbiſhop Laud *and* Biſhop Juxon, *and now for the* firſt *time* printed.

One object with which "The Femall Glory" *is reprinted, is to ſhow that a ſtaunch member of the* Engliſh Church *has written a* Life *of* S. Mary, *of a* Catholic *type, which has commanded the approval of ſuch eminent* Prelates *as* Laud *and* Juxon. *This, however, is the leaſt important reaſon which determined the preſent reprint. There exiſts, it is believed, no Life of the* Bleſſed Virgin, *beyond mere ſketches of the dryeſt and moſt meagre deſcription. It is hoped, that to ſome extent, and to comparatively few perſons,* "The Femall Glory" *will ſupply this deficiency. If it only ſuggeſts to others the poſſibility to produce another* Life *more ſuited, in ſome reſpects, to the age in which we live, either as a compilation or as an original work, ſufficient benefit will be enſured from the publication. Meanwhile, we here poſſeſs whatever be its merits or its faults, a book of genuine* Engliſh *growth, unadapted from* Foreign *works, and identical with the original edition. Hence, it has a value of its own, which it will retain, even if ſuperſeded by ano-*

ther Life *of more modern origin and mode of thought and expreſſion. Whether or not the book will be appreciated by thoſe for whoſe benefit it is reprinted, remains to be proved.*

It has been thought wiſe to reproduce much that was originally written againſt "The Femall Glory," *in order to anticipate criticiſms which may ariſe, in certain quarters, at the preſent day. All that can be ſaid againſt the work has been ſaid* two centuries *ago; ſo that, at the moſt, modern attacks will but repeat what has been previouſly urged. To theſe attacks have been added, amongſt others, the* Author's *own* "Apology" *of his book; a reply which, perhaps, many will conſider ſufficiently complete. If not,* Readers *are requeſted to form their own independent judgment, on a candid peruſal of the whole book. It is enough for ſome amongſt us, at the preſent day, to remain content with the deliberate deciſion—on points of doctrine, not in matters of taſte—of a* Martyr *who is only not a* Saint, *and of a* Confeſſor *who acted in the Spirit of a* Martyr. *Perhaps there are not many perſons now living who are competent, either by parts or endurance, to place their opinion in oppoſition to the judgment of ſuch men as* Laud *and* Juxon. *It would certainly become few to preſume to defend that with which they were well ſatisfied.*

The preſent reprint is a verbatim et literatim *copy of the* firſt *edition of* "The Femall Glory,"

and of the only MS. of the Apology *known to be in exiſtence, that, namely, in the Library of* Queen's College, Oxford—*with but* three *exceptions;* two *words have been altered in the* Text, *and a* ſingle *letter in the* Apology, *neither variation being of any theological value. A copy of the* Second *Edition to which* Wood *refers has not been diſcovered.*

I.

"*Anthony Stafford*, an *Eſquire's* Son, was born of an ancient and noble family in *Northamptonſhire*, being deſcended from thoſe of his name living at *Blatherwicke*, in that *County*, entered a *Gentleman Commoner* of *Oriel College* in 1608, [*Wood* wrong here; *Stafford* matriculated *March* 8, 1604-5] and in that of his age 17, where by the help of a careful *Tutor*, but more by his natural parts, he obtained the name of a good ſcholar, and became well read in ancient Hiſtory, Poets, and other Authors.

"What ſtay he made in that *Houſe* I cannot yet tell, or whether he took the Degree of *B. A.* according to the uſual courſe. Sure I am that in 1609 he was permitted to ſtudy in the Public Library, purpoſely to advance his learning, having then a deſign to publiſh certain matters; and in 1623, juſt after the *Act*,

he was actually created *M.A.*, as a '*perſon* '*adorned with all kinds of Literature.*'

" His works are theſe :—

" NIOBE DISSOLVED INTO A NILUS : *or his Age drowned in her own tears*, &c. London, 1611.

" MEDITATIONS AND RESOLUTIONS ; *Moral*, *Divine*, *and Political*, *Cent. I.* London, 1612.

" HEAUENLY DOGGE : or *Life and Death of that Great Cynick*, Diogenes ; *whom* Laertius *ſtyles* Canis Cœleſtis, *the Heavenly Dogge*, &c. London, 1615.

" THE GUIDE OF HONOUR : *or the balance where ſhe may weigh her actions*, [written in foreign parts.] London, 1634.

" THE FEMALL GLORY : *or the Life of the* Bleſſed Virgin Mary. Printed at London with Cuts, 1635. This little book, pen'd in a flouriſhing ſtile, was in another impreſs entituled the PRECEDENT OF FEMALL PERFECTION : *or the Life of the Bleſſed Virgin Mary*. But the ſaid book being eſteemed egregiouſly ſcandalous among the *Puritans*, who looked upon it as purpoſely publiſhed to encourage the *Papiſts*, *Henry Burton*, *Miniſter* of *Friday Street* in *London*, did pretend to diſcover, in

his Sermon entituled *For* God *and the King*, ſeveral extravagant and *Popiſh* paſſages therein; and adviſed the people to be aware of it. '*For* '*which and nothing elſe*, [as *W^m. Prynne* tells 'us in Canterbury Doom] *he was brought* '*into the* Star Chamber, *and there cenſured.* '*But on the contrary, this* Popiſh *Book of* 'Stafford's (*as he calls it*), *with many ſcandalous* '*paſſages in it, was, by the* Archbiſhop's *ſpecial* '*direction, profeſſedly juſtified, both by* Dr. 'Heylin, *in his* Moderate Answer to Mr. 'Burton, *and by* Chriſtopher Dow, *in his* In-'novations unjustly charged: *and this* '*Book neither called in, nor corrected, ſo audacioufly* Popiſh *was he grown, in this particular* '*amongſt many others.*'

"A Just Apology: *or Vindication of a Book entituled* Femal Glory, *from the falſe and malevolent aſperſions caſt upon it by* Henry Burton, *of late deſervedly cenſured in the* Star Chamber. Whether this Book was ever publiſhed I know not: I once ſaw it in a 4to. *MS.* in the Library of *Dr. Thomas Barlow*, given to him by *Sir John Birkenhead.*

"Honour and Vertue triumphing over the Grave: *Exemplified in a faire devout Life, and Death, adorned with the ſurviving perfections of* Henry Howard, Lord Stafford, *lately deceaſed; which Honour, in him, ended*

with as great a luſtre as the Sunne ſets in a ſerene ſky, &c. London, 1640.

"At the end of which are divers Elegies upon the death of the ſaid *Lord*, moſt written by *Oxford* men, eſpecially thoſe of *S. John's College.*

Our Author, *Anthony Stafford*, who was kinſman to ſaid *Lord*, hath alſo tranſlated from *Latin* into *Engliſh*, the ORATION OF JUSTUS LIPSIUS AGAINST CALUMNY, 1612. [This was printed at the end of his MEDITATIONS AND RESOLUTIONS.]

"What other things he hath written, or tranſlated I know not, nor anything elſe of him; only that he died, as I have been informed, in the time of the Civil Wars.

"[*Stafford's* NIOBE, &c. given by *Wood* as the *firſt* of that Author's Works, is only a continuation, or *ſecond* part, of a Treatiſe which our biographer ſeems not to have been aware of. This is—

"NIOBE: or *his Age of Tears; a Treatiſe no leſs profitable and comfortable, than the Times damnable: Wherein Death's Vizard is pulled off, and his Face diſcovered not to be ſo fearful as the Vulgar makes it; and withal, it is ſhewed, that Death is only bad to the bad, good to the good.* London, 1611. Dedicated to *Robert Earl* of *Saliſbury*, becauſe, ſays the Author, my

Father was a neighbour to your Father, being, much obliged unto him, and my own family unto yourſelf.]"—ATHENÆ OXONIENSIS, by *Anthony à Wood*, 4to. *Ed.* 1817 : *Philip Bliſs.*

II.

" Add wee hereunto another Booke, intituled THE FEMALL GLORY, by *Anthony Staffford*, printed by Authority, 1635, wherein he mightily Deifies the *Virgin Mary*, calling her the ' *Grand White Immaculate* Abbeſſe *of your* ' *ſnowy Nunneries*,' to whom he ſpeaks, and before whom he would have them to ' *kneele* ' *preſenting the* All-ſaving BABE.' Loe, hence a change of our GOD into a *Goddeſſe*. And theſe hee commends, ' *the Sacred Arithmetic*, ' *in praying on their beades*.' And he commends ' Candlemas Day, *for the lights burning* ' *and Maſſe ſinging*, *taken from the* Heathen ' *guiſe*, *and converted into* Chriſtian : ' and ' *that which was performed by ſuperſtitious* ' Idolaters *in honour of* Ceres *and* Proſerpina ' (Heathen Goddeſſes) *may be turned into the* ' *prayſe and glory of the* Virgin Mary.' Again, ' *this day is made holy by the Purification of the* ' Mother.' The Aſſumption of his *Lady* is ſet forth with a picture, how ſhe is taken up into *Heaven*, with Verſes. Hee ſeems to hold the *Virgin Mary* to have beene without ſinne.

Hee boldly beares himſelfe upon the '*approba-*
'*tion of the* Church *of* England, *in magnifying*
'*the* Virgin Mary, *not as a meere* Woman, *but*
'*as a* Type *or* Idæa *of an accompliſht Piety.*' He calls her '*White Spotleſſe Sowle*,' and '*Purity*
'*itſelfe.*' He ſpeaks in one place of her '*all-*
'*holy heart*,' as in another, of our '*All-Holy-*
'LORD.' He preferres the errour of the adoring extreame, before the *Puritans* neglecting of her, in calling her '*Mal*, GODS *Mayd*,' and rejecting '*Hail*, Mary, *Full of Grace.*' Again, hee ſaith, '*Of one thing I will aſſure them, till*
'*they are good* Marians, *they ſhall never be good*
' Chriſtians.' Of ſundry Grandees hee ſaith, '*All which are canonized for* Saints, *and have*
'*erected and dedicated Temples to her memory.*' Hee recites the many Orders of the Sodalitye, ſtyling them, '*great, worthy, and pious people*,' and concludes thus:—'*For ſhame let not us*
'*alone deny her that honour and praiſe which*
'*all the world allowes her.*' And, '*my Arith-*
'*metic will not ſerve mee to number all thoſe who*
'*have regiſtered their names in the* Sodalitie *of*
'*the* Roſary *of this our* Bleſſed Lady; *the ori-*
'*ginal of which is derived from the Battaile of*
' Naupactun, *gain'd by* John *of* Auſtria, *and*
'*the* Chriſtians; *which Victory was attributed*
'*to her Interceſſion with her* SONNE.' Loe, here the *New Great Goddeſſe Diana* whom the whole *Pontifical* World worſhippeth! He in-

vocates her saying, '*O pardon, gracious* Princesse, *my weake endeavours to Summe up thy value:*' '*Thou deserv'st a Quire of* Queens *here, and another of* Angels *in* Heaven, *to sing thy praises:*' '*I confesse, O my Sweetest* Lady! *that now I have said all I can of thee, I have but done like* Timanthes:' '*To give thee an estimation answerable to thy merit, is a thing impossible.*' Many more passages might be added. He calls her '*Womans deerest* Mistresse,' '*a glorious* Empresse,' 'Empresse *of the lower world.*' Hee says of her, '*If* CHRIST *was faire above the Sons of men, should not she be so above their Daughters?*' And in the Epistle to the *Feminine Reader*, '*This is she, who was on* Earth *a* Confirmer *of the good and a* Reformer *of the reprobate*,' &c. And in the Epistle to the *Masculine Reader*, '*Truely I beleeve that the undervaluing of* One *so great and deare in* CHRIST's *Esteeme, cannot but bee displeasing to Him; and that the more we ascribe to her, (setting Invocations apart)* [Heere he contradicts his owne practise, '*O pardon gratious* Princesse'] *the more gratious we appear in His Sight.*' And he concludes it thus, '*I will onely adde this, that since the finishing of this Story, I have reade a Booke of the now* Bishop [Montacute] *of* Chichester, *entituled* Apparatus, &c. *and am glad to finde that I have not digressed from him in any one*

'*particular.*' So hee. Loe, therefore, what a *Metamorphosis* of our *Religion*. Here is a *New Goddesse* brought in amongst us. The *Author* glorieth, '*that hee who is the* first *who hath* '*written* (as he saith), *in our vulgar tongue, on* '*the* Blessed Virgin:' and GOD grant hee be the last. But he leans himselfe in al this upon the *Church* of *England*—where I pray you? At last I perceive, that this *Church* of *England* is the now *Bishop* of *Chichester*, in his *Apparatus, &c.* '*from whom he hath not digressed in* '*any particular.*' And surely it were strange, that such a Mystery of Iniquity could be found but in a *Prelate*, and in this one by name, for a tryed Champion of *Rome*, and so, a *devout Votary to his* Queene *in* Heaven."—FOR GOD AND THE KING. *The Summe of two Sermons preached on the* fifth *of* November *last, in* S. Matthews, Friday Street, 1636. *By Henry Burton, Minister of* GODS *Word there and then.* 1 Pet. ii. 17. Fear GOD; Honour the *King.*

III.

"*Anthony Stafford* thus extolls, nay justifies the Invocation of the *Virgin*, and saying *Aves* to her:—

> '*Tu gaudi Verbum peperisti & dicit* Avete *Omnibus:*'
>
> (*Meditationes, &c.*)

He proceeds thus in the *Reverſe* of the *Ghyrlond*:—

'*The* Houſe *of God, the* Gate *of* Heavens *Power*.'

In the *Pannegyricke*:—

'*To whom the* Hierarchy *doth throng*.'

He ſtyles her '*Moſt Excellent* Princeſſe,' 'Virgin Mother *of* God,' 'Empreſſe,' '*The alone Faire*,' '*Glorious* Empreſſe,' '*White Spotleſſe* Soule,' '*Woman's Deareſt* Miſtreſſe,' '*Our Sweeteſt* Lady.' There is a picture of her fabulous Aſſumption into *Heaven*, cut in braſſe, after the *Popiſh* forme, with men and women devoutly kneeling and praying to her, and theſe verſes written under the ſame:—

"What honor could to this great *Queene* be done,
More then be taken up to *Heauen* high
And there haue God for Father, Spouſe, & Sonne,
The *Angels* wayte, the world ſtand wondring by."

After which hee ſpends many pages to prove '*the verity* [of *S. Mary's* Aſſumption, as an] '*undoubted truth*.' Whereas indeed, it is a meere *Popiſh* ridiculous falſe Legend. And to prove this, he makes her to be borne withont Sinne.

"This Booke of *Stafford's* giving very great ſcandall to *Proteſtants*, and encouragements to *Papiſts*, *Mr. H. Burton* in his Sermon, intituled '*For* God *and the* King,' diſcovered and cen-

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ſured theſe extravagant *Popiſh* paſſages in it, adviſing the people to beware of it. For which, amongſt other things, he was brought into the *Star Chamber*, and there cenſured. But on the contrary, this *Popiſh* Booke of *Stafford's* with the forementioned ſcandalous paſſages in it, were, by the *Archbiſhop's* ſpecial direction, profeſſedly juſtified, both by *Dr. Heylin* in his 'BRIEFE AND MODERATE ANSWER,' (licenſed by the *Archbiſhop's* owne *Chaplain*, and written by his command); and by *Chriſtopher Dow*, in his 'INNOVATIONS UNJUSTLY CHARGED;' and this Booke neither called in, nor corrected.—So audaciouſly *Popiſh* was he growne, in this particular among many others."—CANTERBURIES DOOM: *or the firſt part of a Compleat Hiſtory of the Commitment, Charge, Tryall, Condemnation, and Execution of* W^m. Laud, *late* Archbiſhop *of* Canterbury. *By W^m. Prynne of Lincoln's Inn, Eſquire.*

IV.

"As for the Booke intituled THE FEMALE GLORIE, you find not in it, that I ſee by your [*Burton's*] Collections, any thing poſatively or dogmatically delivered contrarie unto any point of Doctrine eſtabliſhed and received in the *Church* of *England*. Some ſwelling language

there is in it, and ſome *Apoſtrophes*, I perceive by you [*Burton*] to the *Virgin Marie*, which if you take for *Invocations* you miſtake his [*Stafford's*] meaning; who tells us plainly, as you cite him, '*that the more we aſcribe unto* '*her*, ſetting Invocation apart, *the more gracious* '*we appeare in our* SAVIOURS *Sight.*' No innovation hitherto in point of Doctrine."—A BRIEF AND MODERATE ANSWER *to the Seditious and ſcandallous challenge of* Henry Burton, *late of* Friday Street, *in two Sermons by him preached, &c. By Peter Heylin.* 1637.

V.

"Neither have I ſeen that other Booke called THE FEMALL GLORY, nor will I ſpend words, by way either of cenſure or defence of it, upon ſight only of thoſe fragments which here hee [*Burton*] preſents us with, as well knowing his art, and at what rate to value his credit in quotations. Yet in all thoſe panegyrick ſtraines of *Rhetorick*, (for ſuch for the moſt part they ſeem, rather than poſitive aſſertions) he [*Stafford*] hath not deviated ſo much to the one extreme, as *Mr. Burton's* Marginall hath to the other, in ſcoffingly calling the *New Great Goddeſſe Diana*. And if it be true, that hee [*Stafford*] hath not digreſſed, in

any particular, from [*Montacute*] the *Biſhop* of *Chicheſter*, as *Mr. Burton* makes him affirm; I dare boldly ſay *Mr. Burton* will never be able to find the leaſt point of Popery in it. For, it is well known, that *Biſhop* (to whom—as if hee had bid adieu to all civility, yea and ſhame too—terms a *tried Champion of* Rome, and ſo, *a Devout Votary to the* Queene *of* Heaven) hath approved himſelf ſuch a *Champion* againſt *Rome* that they that have tried his ſtrength, durſt never yet come to a *ſecond* encounter."—INNOVATIONS UNJUSTLY CHARGED UPON THE PRESENT CHURCH AND STATE: *or an Anſwer to the moſt materiall paſſages of a libellous Pamphlet, made by* Mr. Henry Burton, *and intituled*, An Apologie of an Appeale. *By Chriſtopher Dow, B.D.* 1637.

Vigil of S. James.
A. D. 1860.

His Throne, thy boſom bleſt,
O Mother Undefiled—
That throne, if aught beneath the ſkies,
Beſeems the Sinleſs Child.

Christian Year.

In that, *O Queen of Queens*, thy birth was free
From that which others doth of Grace bereave,
When in their Mother's womb thy life receive,
God, as His Sole-born Daughter, loved thee.
For that fair Bleſſed *Mother-Maid*—whoſe fleſh redeemed us;
Our zealous thanks we pour. As her deeds were
Our help, ſo are her prayers; nor can ſhe ſue
In vain, who hath ſuch titles unto you.

Dean Donne.

Thy viſion—(whoſo chides may blame
The inſtinctive reachings of the Altar-flame)
Shows thee above, in yon etherial air,
A holier Mother, rapt in more prevailing prayer.

Lyra Innocentium.

There is a viſion in the heart of each,
Of Juſtice, Mercy, Wiſdom, Tenderneſs
To wrong and pain, and knowledge of their cure;
And theſe imbodied in a Woman's form,
That beſt tranſmits them pure, as firſt received
From God above her to mankind below!

Robert Browning.

Note

To the Fourth Edition.

THE *New Edition* of the preſent reprint of the *Femall Glory* was exhauſted a ſhort time after its publication. Circumſtances delayed its republication: but it has been thought that the preſent is no unfit time for the iſſue of another and larger Edition.

The preſent Edition is a reprint of the former. In it the original plates have been reproduced in facſimile. Several freſh quotations have been added at the back of the half-title and title pages. Some of them have been copied from an Article in the *Union Review* for *May*, 1868, entitled, "The Bleſſed Virgin

Mary," to which the Reader's attention is directed. This Edition is also enriched by an Essay "On the Cultus of the Blessed Virgin Mary," from the pen of an *Anglican Priest*. The Essay, kindly written, at his request, by a friend of the Editor will, it is hoped, tend to remove certain difficulties which are entertained with reference to the claims of our Lady on the devotion of her children.

In connection with the *Introductory Essay*, the Reader is referred to an Essay in the Third Series of *The Church and the World*, entitled "Invocation of Saints and Angels," by the *Rev. Canon Humble*. "The publication of the Essay on 'Invocation,' and the enunciation of the doctrine it contains, appear to require the issue of some forms of devotion which may loyally be used by Anglo-Catholics; and a Manual, both from Greek and Latin sources, under the title of *Invocation of Saints* (now in the press), will, it is hoped, provide for this necessity."

ORBY SHIPLEY.

Michaelmas, A. D. 1868.

On the Cultus of the Blessed Virgin Mary.

If any one does not confeſs EMMANUEL to be True GOD, and that, therefore, the *Holy Virgin* was the *Mother of* GOD, inſomuch as ſhe brought forth, according to the fleſh, the WORD of GOD, Who was made Fleſh; let him be *Anathema*.—COUNCIL OF EPHESUS.

THE LORD hath created a new thing in the earth, A *Woman* ſhall compaſs a MAN.—JEREMIAH xxxi. 22.

THE LORD Himſelf ſhall give you a ſign, Behold, a *Virgin* ſhall conceive and bear a SON, and ſhall call His Name IMMANUEL.
ISAIAH vii. 14.

THE *Virgin-Mother* . . . the moſt *Bleſſed* among Women . . . The *Woman* clothed with the Sun . . . the *Gate* of Heaven . . . the *Mother* of the Everlaſting GOD . . . made as it were the *Queen* of Heaven . . . Our LORD is wounded through our *Lady's* ſides by thoſe who will not ſuffer her to be bleſſed as ſhe ſhould . . . Give we, in GOD's Name, the honour due to her.—ARCHDEACON FRANK.

WE think and ſpeak moſt reſpectfully of (*Mary*), and do not ordinarily mention her name without an epithet of honour . . . and if we could think of any other honour that we could do her, without diſhonouring GOD the FATHER and His Eternal SON, we would moſt willingly yield it to her.—BISHOP BULL.

HE choſe a *Woman*, Full of Grace, to be His *Mother* . . . the Virgin Mary, whom no man can honour too much that makes her not GOD.
DEAN DONNE.

THE *Bleſſed Virgin* was moſt excellently diſpoſed to receive the greateſt honour that was ever done to the daughter of men; her employment being holy and pious, her body chaſte, and her ſoul adorned with all Virtues.—ROBERT NELSON.

INTRODUCTORY ESSAY ON THE CULTUS OF THE BLESSED VIRGIN MARY.

WHEN the Fathers of the Pan-Anglican Synod declared that the Branch of the Catholic Church in this country received all that the Primitive Church and the Undoubted General Councils held and taught, it laid an obligation upon her appointed teachers to inſtruct the faithful in all that was held and taught by both. Not that any new principle was then laid down, nor that any new doctrines or rites of worſhip were thereupon to be introduced; but it implied, at leaſt, tacitly, that much had been neglected and overlooked; that the popular teaching had been defective; and that now it became a poſitive duty to ſupply the deficiency.

The principle is not a new one; it is known in the Eccleſiaſtical Courts. The late Sir Herbert Jenner Fuſt laid it down in the celebrated caſe of Prayers for the Departed, which had fallen into general diſuſe, and received but ſlight authority from the Liturgy and Ritual in preſent uſe. Yet, having been the undoubted practice of the Catholic Church, and in no portion of the Church ever forbidden, it is, neceſſarily, a part of the faith of the Anglican Branch as well as of all other Branches. Similar to this is the Cultus of the Bleſſed Virgin Mary, practiſed equally, though not in exactly the ſame manner, by both Eaſt and Weſt, and never prohibited in any of our own authoriſed documents, the Cultus is left to the devout feelings of each individual Anglican.

We may go further. The Fathers of the Pan-Anglican Synod have happily given an indirect ſanction to pay due honour to her whom the SPIRIT of Inſpiration has declared to be the "Bleſſed among women." In the "Addreſs of the Biſhops," the Fathers of the Council entreat the faithful to guard themſelves againſt growing ſuperſtitions and additions; eſpecially mentioning "the practical exaltation of the Bleſſed Virgin Mary as Mediator *in the place of her Divine Son;* and by the addreſſing of prayers to her as Interceſſor between GOD and Man." By the

limiting of her office of Mediator and Interceſſor by the words we have marked, "in the place of her Divine Son," the Council implicitly acknowledges her mediation and interceſſion in an inferior degree. It is only the putting of the Mother "in the place of her Divine Son," that is condemned, not the Cultus of S. Mary, or the aſſertion that prayers may be addreſſed to her; and we are further confirmed in this explanation by the fact that Archbiſhop Manning declared that there is nothing in this expreſſion that an orthodox Roman Catholic could object to. This explanation has never been contradicted by any member of the Anglican Council. We are juſtified therefore in claiming the conſent and the approval—both poſitive and negative—of the Synod for a Cultus of the Bleſſed Virgin. It is our place, now, to inquire to what extent, and for what reaſons, ſuch Cultus may be given.

Two great and three leſſer Feſtivals are dedicated to the honour of S. Mary in the Kalendar of the Engliſh Church, and in loving remembrance of her is chanted daily her ſweet ſong of *Magnificat*, when ſhe ever reminds us that "From henceforth all generations ſhall call [her] bleſſed." Everywhere is ſhe held up as the great example of purity, holineſs, love, and faith. Even in the Homilies, not always choice in their language, or careful in their

mode of expreſſion, there is no word for our Lady but that of reſpect, no ſentiment but that of devotion. It is only in the popular Proteſtantiſm of the day that S. Mary is denied that Cultus which an Angel beſtowed on her, "Hail, thou that art full of grace!" or even that honour which the Mother of her SON's great Forerunner paid her, "Bleſſed art thou among women, and bleſſed is the Fruit of thy womb! and whence is this to me that the Mother of my LORD ſhould come to me?" The Inſpiring SPIRIT which afterwards pointed out to S. John among the multitude Him Who is the LAMB of GOD That taketh away the ſins of the world, moved him even in the womb of his mother to do homage to the perſon of the Bleſſed Virgin, and guided the mother of the Great Prophet to ſalute with reverence the Mother of GOD. S. Elizabeth was couſin to S. Mary—ſhe was the wife of a Prieſt, and the elder of the two. In her ſon the Prieſthood of Aaron paid adoration to the Prieſthood of Melchiſedek; the ancient prophecy received a new fulfilment, the elder ſhall ſerve the younger; and in the bond of conſanguinity S. Elizabeth ſaw her ſhare in the Redeemer of mankind.

But there is more than this. The relationſhip between the children of the Church and the Mother of the Church's Head lies

deeper, is more ſpiritual and myſterious, than the blood-relationſhip of theſe two daughters of Iſrael. It is through the fall of our firſt mother Eve that all we are fallen. Each one of the human race was in the womb of Eve, as the fruit of all ſucceeding years is in the bud and bloſſom of this. Eve liſtened to an evil Angel, and ſhe conceived ſin, and all her race is tainted with her fault. Mary liſtened to an Angel of GOD, and ſhe conceived righteouſneſs, and brought forth Him Who is called "the LORD our Righteouſneſs." Of her fleſh, He took fleſh. In that Fleſh, born of her, He redeemed mankind. With that Blood, derived from her body, He makes atonement for man's ſin. We cannot ſeparate His Manhood from her, who gave Him birth, any more than we can ſeparate His Divinity from that of His Heavenly FATHER. If, then, our relationſhip with the Heavenly FATHER is that of ſons, it is through the Incarnate SON of GOD, Who became one of us; ſo, by His Incarnation and Birth, we muſt needs have relationſhip with her who is His Mother. The words He uttered on the Croſs belong to us as well as to S. John, "Behold thy Mother!" At the hour of His death, in the midſt of the agonies of the croſs, and the horrors of the ſupernatural darkneſs, the Incarnate GOD remembered His Mother—He provided for her ſafety and her welfare. To His

beloved Diſciple He turned and ſaid, "Behold thy Mother!" and we are expreſſly told, "from that hour that Diſciple took her to his own home." She became his Mother, and the Mother of all the faithful in CHRIST. The Church became her home; and, as the Church enlarged, ſhe might ſay, in the language of the Evangelical Prophet, "Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate? . . . Behold, I was left alone — thoſe, where had they been? Thus ſaith the LORD, they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried on their ſhoulders." They who, through the new and ſpiritual birth, may call the SON of GOD their Elder Brother, are brethren alſo of the SON of Mary, and may call her their Mother. If they can claim a fatherhood in GOD through the new birth in the SON, they may alſo claim a motherhood in Mary through His birth of her.

We may ſay even more. We may ſay, ſpeaking with all reverence, that the Incarnation could not have taken place without S. Mary's conſent. Had ſhe refuſed to liſten to the Angel, the HOLY GHOST would never have over-ſhadowed her, nor would there have been born of her that HOLY THING, Which is called the SON of GOD; and if the SON could not have become incarnate without her conſent, neither could

the Atonement for ſin have taken place. We muſt then extend the parallel between her and Eve. If we ſay that the latter is the Mother of all ſinners, becauſe of her conſent to ſin, ſo we muſt ſay that our Lady is the Mother of the righteous, through her conſent to the Incarnation. The one is as wide as the other. It matters little, therefore, whether we adopt the reading of the LXX. Gen. iii. 15, Αὐτὸς τηρήσει, or of the Vulgate *Ipſa conteret*, for each ſhared in the conqueſt of evil. How far S. Mary ſhared in the crucifixion by her conſent, we know not; for we do not know the depths of that heart, which kept and pondered the myſteries of His Incarnation, of His early years, and of His wondrous words. But, ſurely we might take Holy Simeon's prophecy to imply more than mere human grief and ſorrow at the ſight of her dying Son, "Yea, a ſword ſhall pierce through thine own ſoul alſo, that the thoughts of many hearts may be revealed." We may aſſume, without trying to uncover the ſecrets of her ſoul, that as her conſent was neceſſary for the Incarnation, ſo was it likewiſe for one end and purpoſe of the Incarnation, the Atonement. And as ſhe had borne and nouriſhed the fleſh, which then ſuffered for the ſins of the world, and as ſhe ſhared His agonies, ſo alſo her will went with His, and though no nails or ſpear wounded

her flesh, yet the sword which pierced her soul was but the partaking of that burden described by the Prophet, "Surely He hath borne our griefs, and carried our sorrow. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." That one of the "seven words" will have to us a holier sound than before, which He addressed to the Beloved Disciple, "Behold thy Mother!"

We shall, of course, be met by the objection, All this is mere inference, a stretching of analogies beyond legitimate proportion—a forcing of the words of Scripture into a sense which they cannot bear; for not only is the Bible silent upon all such Cultus as you would demand, but even the early Fathers of the Church were ignorant of this doctrine, and never expressed any sentiments such as these.

The universal reverence for the Holy Scriptures, and the traditionary respect for the early Fathers among Anglicans, render it imperative upon us to examine this objection carefully. It is perfectly true that we do not meet with an intimation of any Cultus of the Blessed Virgin in Scripture, nor do we find that the early Fathers enforced it in a part of their regular worship. But we shall find that it is utterly impossible to maintain the principle involved in the ob-

jection, not only with regard to many of the articles of the Catholic faith, but becauſe it is incompatible even with the moſt prominent of Proteſtant doctrines. Take, for example, the doctrine of the Holy TRINITY as laid down in thoſe authoritative documents, which are acknowledged by all who call themſelves, ſomewhat inconſiſtently, Orthodox Proteſtants—we mean Arts. xxxix., the Augſburgh Confeſſion, and the Weſtminſter Confeſſion. Can any one ſeriouſly aſſert that each particular ſtatement with reference to the Holy TRINITY is definitely laid down in the Bible? In the firſt place, the word *Trinity* is not found there; neither is it even aſſerted that "in the Unity of the Godhead there be Three Perſons;" nor that they are "of one Subſtance," or of equal "Power." On the contrary, we ſhall find expreſſions which ſeem to contradict theſe aſſertions. For inſtance, "My FATHER is greater than I." So with regard to "one Subſtance." Our LORD ſaid, "I and My FATHER are One." But He alſo prayed for the faithful, that "they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they alſo may be one in Us;" where the unity of the faithful with the FATHER is expreſſed in the ſame terms as that of the SON with the FATHER. We need not go further. What we aſſert is this, that the doctrine of the Holy TRINITY, as well as the word

itself, is nowhere laid down in Holy Scripture in distinct terms. Compare this with the definite language of the Old Testament, where the Unity of GOD is asserted, "Hear, O Israel, JEHOVAH our GOD is One JEHOVAH." If "the Bible, and Bible only," theory were true, we should find as distinct and positive an assertion of the HOLY TRINITY in the New Testament as we find in the Creeds or Confessions of Faith. We do not say that the doctrine of the TRINITY is not in the Bible; but we do say most distinctly that the terms which are used, not only in the Creeds of the Catholic Church, but in Protestant Confessions, to express this doctrine, such as "Trinity," "Person," "Substance," &c., are not found there as these Confessions employ them.

It is equally clear, however, that this doctrine, thus defined in the General Councils of the Church, can be supported by passages of Scripture. It was not until the seventh century, not until, at least, six General Councils were held, that our holy Faith, as we receive it now, was defined and laid down by the Church. According to our modern mode of expression, the Catholic Faith was slowly "developed" during those seven centuries; the germ was there from the beginning, but the perfect form was the growth of ages; and more, until the Church defined and declared the Faith, the most ortho-

dox of the Fathers were ignorant of its fulneſs, and uſed language about it, which after-years condemned as heretical. Until the Church ſpeaks, error is not hereſy. Until the Church has defined a doctrine, a man is not a heretic who does not hold it. On the definition of a doctrine by the Church, it becomes an article of the Catholic Faith; and then the man who denies it becomes a heretic.

To underſtand our poſition more clearly, let us trace the gradual development of doctrine in the ſix General Councils with reſpect to the HOLY TRINITY:—

I. Nicæa (A.D. 325) defined the SON to be of one and the ſame Subſtance as the FATHER.

II. Conſtantinople (A.D. 381). Beſides affirming the doctrine of Nicæa, this Council laid down the doctrine that the HOLY GHOST is the Third Perſon, of the ſame Subſtance as the FATHER and the SON.

III. Epheſus (A.D. 431). This Council condemned Neſtorius, who divided CHRIST into two Perſons, denying that the SON of GOD was born of the Virgin Mary; and affirmed that CHRIST had two Natures in one Perſon: whilſt to make this doctrine more clear, it gave our Lady the title of Theotokos, *Mother of God.*

IV. Chalcedon (A.D. 451) condemned Eutyches, who denied the two Natures in the one Perſon of CHRIST.

V. Second of Conſtantinople (A.D. 553) confirms all the preceding, reſtates, in plainer words, the Catholic Faith with regard to the Perſon of CHRIST, the HOLY TRINITY, and the Theotokos, condemning as hereſy all that oppoſes it.

VI. Third of Conſtantinople (A. D. 680) affirms that there are two Wills as well as two Natures in CHRIST.

We have given the reſults of theſe ſix Councils becauſe no Anglican will deny their authority. From them we may conſider the following points to be ſettled :—

1. That the New Teſtament does not define all the Articles of the Catholic Faith.

2. That the Church has defined them in many points not defined in Scripture.

3. That the enunciation of the Faith by the Church was gradual and progreſſive, and aroſe out of the neceſſities of the times.

4. That the fact of a doctrine not being mentioned in the New Teſtament, nor by the early Fathers, but only appearing after ſeveral centuries, does not prove that it is contrary to the Faith, and ought, therefore, to be rejected.

We have hitherto been ſpeaking of doctrines which form the fundamentals of the Catholic Faith, and, as ſuch, have been defined and enunciated by General Councils, the denial of which conſtitutes hereſy. Beſides theſe, there is a

large number which have never been brought before a General Council, and which have only the ſanction of the law laid down by Vincent of Lerins, *quod ſemper, quod ubique, quod de omnibus.* Such are the number of the Sacraments, the ſtate of the departed, original ſin, and many others. At the ſame time, the prevalence of an opinion is no certain proof of its abſolute truth. For inſtance, there can be no doubt that the belief in the early coming of CHRIST to Judgment, and the idea of the Millennium were univerſal in the firſt two centuries, but they never became articles of the Faith; in the fourth century, they ſeem to have been almoſt as univerſally ignored, and a doctrine of purgatory ſubſtituted in their place. There muſt, therefore, be a certain continuity of teaching in the Church before we can aſſert an opinion to be a part of Catholic Faith, and this continuity will be found to be generally embodied in the public Liturgies and Ritual of the Church. Unleſs we find this, we may be generally certain that a particular doctrine is not *de fide*, only a pious opinion, which may be true, but which it is not hereſy to deny.

Further, we ſhall be ſafe if we confine what is *de fide* to what is expreſſly held by the two great diviſions of the Church in the Eaſt and Weſt, for no one portion of the Church is ſufficient to enunciate the Faith for the reſt to

receive. And *e converſo*, we ſhall be quite ſafe in accepting as Catholic and true whatever is held or practiſed by theſe two ſections of the Church: for, the fact of their holding or practiſing ſuch proves that it was a received belief or an acknowledged practice before the diviſion —conſequently Catholic.

Of all ways in which the Church ſhows her Faith there is none that is ſo ſurely marked as that of worſhip—*Lex orandi* is *lex credendi*. Forms of worſhip are the carrying out into practice the Articles of the Faith. "The Catholic Faith is this, that we worſhip ONE GOD in TRINITY, and TRINITY in UNITY," is the declaration of the moſt dogmatic of our Confeſſions of Faith. The Church has been careful to lead her children into the true Faith by Forms of Worſhip, and not only are all the Articles of her creed framed into Acts of Worſhip, and celebrated on Holy Days and Feſtivals, but there are many Acts of Worſhip which embody matters of Faith not contained in the Creed in expreſs language, but developed out of the briefly expreſſed Article. Thus, when the Creed teaches us that CHRIST was "incarnate by the HOLY GHOST of the Virgin "Mary," the Church leads us beyond the worſhip of GOD Incarnate to the Cultus of her, of whom He took Fleſh. When the Creed puts into our mouths the belief in the "Communion

"of Saints," the Church leads us further to pray for the departed as well as the living, to invocate the Saints, and aſk their interceſſion and their prayers. So, again, when we are called upon to ſay "I believe in the HOLY GHOST, the LORD, and Giver of Life," we have elaborated into Worſhip the whole Sacramental ſyſtem of the Church. The proceſs by which the Articles of Faith became thus ſettled and expanded—whether as purely Articles of Faith, or as concentrated into Acts of Worſhip, —was a gradual one. Neither the Faith nor the Worſhip of the Church was immediately caſt into an iron-like form, incapable of change or increment. They were rather like the development of the architecture of the temples in which the Faith is confeſſed, and the Worſhip celebrated, from a ſeverer ſtyle to a more elaborate, from a ruder to a more beautiful and perfect. We have ſeen this in the inſtance of the Perſon of our LORD, how through the firſt ſeven centuries, under ſix General Councils, the Church gradually arrived at the perfect conception of His Perſon and His Nature. So gradual was this, that we even find ſome of the early Fathers uſing terms, which would, after the deciſion of a Council, be condemned as heretical; yet theſe Fathers were always eſteemed Catholic. It was not until the Church had ſpoken, that an expreſſion became

heretical. Thus, "in an elaborate treatise on "the HOLY GHOST, written expressly against "heretics, S. Basil studiously refrains from "giving Him the Name of GOD. . . . . So, "again, Justin Martyr makes the SON inferior "to the FATHER in His Divine Nature. Athe- "nagoras and Theophilus of Antioch use "language about His Eternal Generation, "which sounds thoroughly Sabellian. Origen, "who first brings out the reality of our LORD'S "Human Soul, teaches also its pre-existence, "and the final absorption of His Human "Nature into the Divine. Hilary and Epi- "phanius deny the union of His Human "Nature with His Body, during the period "between death and resurrection." (*The Catholic Doctrine of the Atonement*, Introduction p. xxvi. By H. N. Oxenham, M.A.) Other instances of the like might be multiplied, as is well known to those versed in the writings of the early Fathers; but the above will be sufficient to prove our assertion.

Thus the Church is not a Body, which has received a revelation from without, having a sharply defined Creed, given by GOD Himself, which it could neither enlarge, nor explain beyond the bare letter in which it is expressed. But the Church is essentially the Body of CHRIST, whose soul is the HOLY GHOST—that HOLY GHOST gradually guiding her into all

truth; leading her by ſtages to ſee more and more deeply into the myſteries of her LORD's Perſon; and learning more and more clearly to expreſs them. She never limited to the Twelve only the promiſe of Inſpiration made by CHRIST when He ſaid, "I will pray the FATHER, and He ſhall give you another PARACLETE, *that He may abide with you for ever, even the Spirit of Truth*. . . . . But the Paraclete, which is the HOLY GHOST, whom the FATHER will ſend in My name, *He ſhall teach you all things*." So alſo, ſhe believes that there is a promiſe extending throughout all ages in thoſe words, "Whatſoever ye ſhall "bind on earth ſhall be bound in Heaven, and "whatſoever ye ſhall looſe on earth ſhall be "looſed in Heaven," and, with reference to Councils, "When two or three are gathered "together in My Name, there am I in the midſt."

This development is not evolved, as a certain ſchool of theoſophiſts would teach, from the mere cultivation of the intellect, or from the conſciouſneſs of individual Chriſtians, like diſcoveries in phyſics or metaphyſics, but it is the work of the Inſpiring SPIRIT, the PARACLETE, executing His proper office, for which CHRIST prayed the FATHER that He might be ſent, and abide with the Church for ever. The gradual expanſion of the Faith, the arrival by degrees and ſtages at the full expreſſion of

it, is the guiding of Him present in the Church, Who was then to lead her into all truth.

We are thus led to see that Inspiration and Infallibility are the true attributes of the Church, in her perfect and undivided form, when she could gather together her faithful Pastors to consider and decide upon any matter connected with her Faith. And this Infallibility is to be found not only in the public decisions of General Councils, but also in the individual Inspiration of her Saints, who embodied the Truth in the form of Devotion, when such forms received the sanction of the Church by general use. We may also safely predicate that when, in GOD's good Providence, this state of division of East and West comes to an end, when the great schism is healed, when "Ephraim shall no longer envy "Judah, and Judah no more vex Ephraim," the PARACLETE, the SPIRIT of TRUTH, will again exercise His proper function, and we shall again have the certain evidences of Infallibility and Inspiration. Perhaps then, in a manifest manner will that prophecy of Joel be fulfilled, "I will pour out My SPIRIT upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." So also we may say of Miracles; they too, doubtless will be restored to the Church, and the many tongues

of earth, the curſe of Babel, of confuſion, ſhall ceaſe, and the one tongue of Heaven ſhall alone be ſpoken.

The principle of development, the fact that the knowledge of the Faith is expanſive, that it is arrived at by degrees, through gradual Inſpiration, leads us to underſtand another fact, which would be, on any other ſuppoſition, inexplicable—namely this, that the Apoſtles left no definite form of words, which we call a "Creed" in the Church, and no definite form of worſhip, which we call a "Liturgy." Had the Faith been fully and perfectly revealed in the time of the Apoſtles, they muſt have left a Form of Belief, one inſpired infallible Form of Words, defining all that is to be believed, and ſtated in exact words, and in unchangeable expreſſions. But they did not do ſo; for ſuppoſing that the ſhort Form, which we call the "Apoſtles' Creed," were compoſed by the Apoſtles, the Church ſoon found it was not ſufficient as a barrier againſt hereſy; it had to be enlarged three centuries later. The like is true of Liturgies and Forms of Worſhip. Our Lord left the germ of all worſhip in the few words with which He inſtituted the Holy Euchariſt; this has been enlarged and expanded by the Church, not only to a greater extent, but by the introduction of new matter, for inſtance the Invocation of the Bleſſed Virgin and the

Saints. We may look upon the ancient Liturgies as the production of the Inſpired Church—various and varying, according to the various and varying minds of different nations and people and circumſtances, for whom they were prepared.

This idea of development, the arriving in after-times at a knowledge of the true Faith, is far from being peculiar to Catholics. It is eſſentially a Proteſtant idea; nay, without this principle of development, Proteſtantiſm falls by its own weight; it has nowhere to ſtand. It is the great apology of Proteſtantiſm, that the ages immediately following the Apoſtolic days were dark, and that the ſixteenth and ſucceeding centuries were illumined with a ſuperior light; that the Forms of Worſhip compiled in thoſe ages were full of ignorance and ſuperſtition, and muſt be aboliſhed to make way for ſuch as the new enlightenment of the Spirit provides for a more ſpiritual generation. According to Proteſtant teaching, the moſt important Article of Faith had been entirely obſcured until Luther proclaimed it; it then became what it had never been before, the *Articulus ſtantis vel cadentis Eccleſiæ*. How a man ſhould be juſt before God, had been wholly miſunderſtood from the days of S. Paul, till Luther diſcovered it. And not only had this truth been hidden from the Church up to his time, but

there was now revealed another, more ſtartling in its novelty, more tremendous in its conſequences. It is this, that the great Latin Church, with the Pope as the Head of it, is Antichriſt; and that the whole of Weſtern Chriſtendom is in a ſtate of Apoſtacy from CHRIST, and, as more violent Proteſtants did not heſitate to affirm, obnoxious to inevitable damnation. Luther, Calvin, and thoſe who thought with them, alone ſaw this terrible reality; they ſaw that only by ſeparating themſelves from the Church of CHRIST could they obtain ſalvation from CHRIST. The Spirit of Inſpiration and Infallibility which they received, led them ſtill further. It gave them a power and a commiſſion ſuch as had been given to none ſave the Apoſtles, and which far exceeded theirs; a commiſſion to overthrow the Catholic Church and found new ones; to aboliſh the Kingdom of CHRIST and erect new kingdoms in its ruins. Under this new Inſpiration they changed the whole order of Worſhip, Days, Seaſons, Faſts, Feſtivals; all went down before them. Under the pretext of overthrowing Antichriſt, they did the work of Antichriſt, for they "changed "the times and the laws" of CHRIST's Inſtitution. This is true not only of the great Proteſtant bodies, but alſo of every little petty ſect of yeſterday, and involves every deſcription of Diſſenters.

There are ſome Proteſtants, who do not go to theſe lengths, men who reverence antiquity, and conſider that the voice of the Fathers' and Councils ſhould be regarded, not as an infallible authority, but as a neceſſary witneſs to the truth of Scripture, on whoſe word we can rely. If this be ſo then we muſt expect them to witneſs alſo to the moſt important of thoſe doctrines, which are termed ſpecially "Proteſtant;" ſuch are the Lutheran doctrine of "Juſtification by Faith alone," and that of "Salvation by Imputed Righteouſneſs." They will ſay, that at any rate, theſe doctrines are very plainly ſtated in Holy Scripture. Suppoſe they are—we do not ſay they are, but we will ſuppoſe ſo—then we ought to find them equally plainly ſtated in thoſe witneſſes to the doctrines of Scripture, the early Fathers. But it is not ſo. For inſtance, Milner, in his *Church Hiſtory*, (Cent. v. Ch. ix.), ſpeaking of S. Auguſtine's theology, ſays of Juſtification by Faith, "yet the preciſe and accurate nature of the doctrine itſelf ſeems not to have been underſtood by this holy man. He perpetually underſtands S. Paul's term to *juſtify*, of *inherent righteouſneſs*, as if it meant *ſanctification*" (ſic). The Catholic anſwers, of courſe, neither S. Auguſtine, nor any of the Fathers, knew anything about ſuch diſtinctions; for they are a Proteſtant invention of the ſix-

teenth century. Again, with regard to the Atonement; it is ſuppoſed that there was no theory of this doctrine until S. Anſelm evolved one; and that his theory was by no means univerſally received. The Proteſtant doctrine of Imputed Righteouſneſs is a development of the teaching of the Schoolmen, and is later ſtill. We need not deſcribe it, all we have to ſhow is this, that Proteſtantiſm reſts wholly for its authority and credit on the development theory. The difference between the Catholic theory and the Proteſtant is this—that the Catholic believes in a gradual development in the early ages, through the appointed means, and in regular order: the Proteſtant believes in a ſudden inſpiration after nearly fifteen hundred years of darkneſs; and that this development was accompliſhed by irregular means, and with no ſettled order, but in accordance with human caprice.

In no point have the Proteſtants been more determined than on that of diſhonouring our Lady. Happily, the Anglican Church did not imitate the fanatics of the ſixteenth century in reviling the Mother of our LORD, though we fear many individuals of her communion did ſo; we cannot deny that there exiſts at this time a moſt determined prejudice againſt doing her honour, or even acknowledging her by this title conferred upon her by the

Council of Ephesus, "The Mother of God." We shall now endeavour to remove that prejudice by examining the development of this Cultus in the Early Church. Before doing this, we must meet a common objection of the present day—one of three hundred years standing—that the Cultus of the Saints is a return to Paganism, and is in itself idolatry forbidden in the Bible. In examining this point, we shall have to deal wholly with the Old Testament, and not with the New. It is remarkable, that while there is no practice more constantly and more strongly forbidden throughout the whole of the one, there is a complete absence of such prohibitions in the other. The Council of Jerusalem forbade eating of sacrifices offered to idols; and S. Paul, in his Epistles to the Corinthians, confirms the decree. But neither the Council nor S. Paul speak of idolatry in such a way as the Hebrew Lawgiver spoke of it, or prohibited it in terms like those of the Prophets; and this, we may be sure, not because idolatry might be tolerated—for we are certain that neither would have tolerated it—but because they never contemplated its possibility in the Church. Had the Spirit which inspired the Apostles foreseen that the Church was likely to fall into idolatry, as the Hebrew nation fell, there would doubtless have been as many and as explicit warnings against it, as there are

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in the Old Teſtament. It was foreſeen, ſurely, that the belief in the Incarnate God, the apprehenſion of the great Central Truth of the Goſpel, that God became a Creature in the Perſon of Christ, removed that which was the chief cauſe of idolatry among the people of Iſrael. The God of their worſhip was no longer the far diſtant incorporeal Being of the Iſraelitiſh faith. He had become Man, and had taken the nature of man; He could be repreſented in a viſible form, and apprehended by human intellect. Human faith needed no longer the intervention of ſome inferior being, like to man himſelf, to ſtand intermediate between himſelf and God, for the Son of God became ſuch. The vaſt impaſſable gulf between Heaven and earth was bridged over, when God and Man were united in One Perſon. The longing deſire for the God of men's worſhip to become comprehenſible to the ſenſes, which was one, and a very moving cauſe of idolatry in the ancient world, was now accompliſhed, and the whole apparatus of intermediate deities, half divine, half human, was no longer needed to ſupply the natural craving of the worſhipper.

The fact of the Incarnation changed the whole relation between God and Man; and conſequently, to a very conſiderable extent, changed alſo the Law. The Firſt Table of the Law had to be modified; no longer is the Second

Commandment to be received in its plain and literal meaning; its typical ſenſe only remained. And this accounts for the fact, otherwiſe not eaſy to underſtand, that nowhere, in the New Teſtament, is the Firſt Table of the Law enjoined upon the Church. Our LORD and S. Paul both enumerate the commands of the Second Table in expreſs terms, but they ſeem purpoſely to ignore the Firſt, except only in that ſummary, "Thou ſhalt love the LORD "with all thy heart, and ſoul, and ſtrength, "and mind," and this, doubtleſs, becauſe ſubſequent to the Incarnation the terms of the Second became inapplicable to GOD Who had taken a material form. For the Commandment forbids all pictorial repreſentations of GOD, as abſolutely as all adoration of the ſame. Such repreſentations are looked upon, both by the Jew and the Mohammedan of the preſent day, as ſtrictly forbidden. A ſtrict Jew regards the pourtraying of the SON of GOD in the brilliant colours of a church window, or in a carved crucifix, as a direct breach of the Law of GOD. But the abiding Inſpiration of the Church ever led the faithful, in the dark retreats of the catacombs or in the glorious ſunſhine of a gorgeous cathedral, to aſſiſt the devotion of thoſe who worſhip in ſpirit and in truth by a repreſentation apprehenſible of the ſenſes. So alſo —we mention this merely in paſſing—the ſame

Inſpiration guided the Church to aboliſh the Fourth Commandment as far as the literal Sabbath was concerned, and to commemorate weekly, inſtead of it, the Death and Reſurrection of the LORD. So likewiſe, the ſame unerring Inſpiration led the Church to the Cultus of her who gave a body to the SON of GOD, at whoſe breaſts He derived His infant nouriſhment; for that was a natural and legitimate reſult of the fact of the Incarnation itſelf. So alſo the Church honours thoſe Saints, who through faith in the Incarnate GOD, and the power of the Divine SPIRIT, conquered the enemies whom CHRIST conquered, and became each one a living temple of the HOLY GHOST, as eminent members of CHRIST, in whom the works of the HOLY GHOST are made manifeſt in the world.

There is another conſideration, which ſhows that the language of the Old Teſtament about idols and idolatry can have no reference to the Cultus of the Saints. It is this—that the idols or falſe gods of the heathen were not good men, but evil ſpirits, demons. Our LORD identifies the god whom the Philiſtines worſhipped, Beelzebub, as the "Prince of the Demons." S. Paul tells us further, yet in truth he is quoting Pſalm cvi. 37, that the ſacrifices of the heathen, were made to demons, and not to GOD. There is no parallel between the Cultus of GOD's Saints and the cultus of

demons; the prohibition of the latter cannot be made to extend to the former. Beſides this negative aſpect of the Cultus of the Bleſſed Virgin, there is a poſitive aſpect alſo, and one which ſhould lead us to ſee the neceſſity of a return to it among members of the Anglican Church.

We have ſhown before how the indwelling Inſpiration led the Church to the development of the full doctrine of the Incarnation. We have ſeen that it was not until the ſeventh century after the Incarnation, that ſhe arrived at the perfect knowledge of that doctrine. In arriving at this, it was ſeen that there muſt be a deeper apprehenſion of her honour, in whom that Incarnation was accompliſhed. To meet the hereſy of thoſe days there was given to her the title of "the Mother of God." Then the proper Cultus of the Bleſſed Virgin commenced; and it deſerves to be eſpecially noted, that from that time no hereſy on the matter of the Incarnation obtained any lengthened ſtanding in the Church. There was the hereſy of Eutyches, and of the Monothelites, and of the Monophyſites; but the Church quickly condemned and excommunicated them; and they became ſects outſide her body, not a ſchool within. We may lay it down as an hiſtorical fact, that from the time that the Cultus of the Bleſſed Virgin took a hold on the mind of the

Church, and entered into her Offices and Ritual, ſhe has been preſerved from hereſy on the doctrine of the Incarnation, the one great trouble before that Cultus was eſtabliſhed. The many Antichriſts which diſturbed her faith ceaſed to diſquiet her; the foundation was ſecured, and no ſtorm without could ſhake it. The mind of the Church now fully comprehended that laid down by the eagle-ſighted Apoſtle, "Hereby know ye the SPIRIT of "GOD: every Spirit that confeſſeth that JESUS "CHRIST is come in the fleſh is of GOD; and "every ſpirit that confeſſeth not that JESUS "CHRIST is come in the fleſh is not of GOD; "and this is that ſpirit of Antichriſt, whereof ye "have heard that it ſhould come" (1 S. John iv. 2.) The Incarnation is eſſentially *the Doctrine of Chriſt*, of which the ſame Apoſtle ſays, "He that abideth in the doctrine of "CHRIST, he hath both the FATHER and the "SON," and of thoſe who would not receive it, he further commanded, and the Church acted through ſeven centuries on that command, "If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God-ſpeed" (2 S. John 10.) It was this diſciple, who received into his home the Bleſſed Mother of GOD. When he paid her the honour due to a mother, he would not allow thoſe who denied her Motherhood of

God to enter into his house, neither would he bid them God-speed; an example, surely, intended for the Church, which is the House of God, in all ages, to follow; to honour her, of whom came the Incarnate God, with worthy worship, and to excommunicate all who should refuse to acknowledge her Son as the Son of God.

In Southern Europe, among people far more susceptible of religious feeling than those of the colder North, the devotion to the Mother of God takes a form of singular personal affection and regard. Christ's Mother is their Mother, His love to her becomes theirs; they realize a relationship as existing between themselves and her, as between a mother and her children. God the Father is a Spirit too high, too far removed from human weakness and frailty to be distinctly apprehended: the Son of God, though He is still in human form and nature, is to be the Great Judge at the Day of Judgment; His awful majesty, His supreme power, are associated with an idea of justice and righteousness before which the erring soul shrinks and trembles. It longs for one more absolutely human, for one who can have more tender affection, more loving condescension. Where can this be found more fully than in her who has been a mother, and has all those affectionate feelings which belong to motherhood? Here is a bosom in which it can

reſt, here is a being to whom can be confided all the weakneſſes and ſorrows of the human heart.

The Southern Catholic realizes all this in a ſtrangely real manner. There is an image or a picture of the Madonna in the houſe, or it may be in the ever-open Church; to it goes the mother of the family or the child; ſhe tells it all her troubles, her trials, her difficulties: ſhe looks to her for help, for counſel, for comfort. She feels that there is one to whom ſhe may unboſom herſelf, her ſpiritual Mother, and that Mother, the Queen of Heaven. Sir Walter Scott, with that ſingular Catholic inſtinct which ſo often appears in his writings, in ſpite of the narrow and cold Proteſtantiſm by which he was ſurrounded, and in which he had been brought up, ſhowed how truly he could realize this feeling, puts this prayer in the mouth of one of his heroines:—

> "Maiden! hear a maiden's prayer!
> "Mother! hear a ſuppliant child!"

The following is quoted from a living writer—a paſſage which well deſcribes the depth of this feeling:—

"They come and pour forth their whole "ſouls before ſome picture or image of the "Madonna—entering into all their hopes and "fears, doubts and anxieties, every detail of "their domeſtic circumſtances, quite as natu- "rally as a child confides its little troubles or

" desires to one of whose sympathy and assist-
" ance it has reason to be assured. At one time
" you may see a poor woman who is going on a
" journey, or removing from her usual place of
" residence, come to take leave of her favourite
" Madonna, and talk to her, and lament over the
" separation, and in every respect converse with
" her as though she were her nearest and dearest
" friend, from whom she was about to part. Or
" you may see another rush hastily into a Church,
" evidently under the pressure of some sudden
" trial, throw herself at the feet of the Madonna
" and cover them with kisses; then, amid the
" most convulsive sobs, and with anything but
" the silent prayer of Anna, in which 'only her
" 'lips moved, but her voice was not heard at
" 'all,' tell her the whole history of what has
" happened, and implore her interference. Gra-
" dually her agitation subsides; she has commu-
" nicated her troubles to one who will be sure
" to help her, and, strengthened by this conso-
" lation, she rises from her knees, with a calm
" and cheerful countenance, to go forth and bear
" them patiently. Yet she can scarcely make up
" her mind to leave the sanctuary of her peace.
" As she withdraws with slow and unwilling
" steps, ever and anon she turns her head to waft
" another kiss to the Madonna; and you may hear
" such parting exclamations as these bursting
" from her lips: '*Addio, Mamma mia;* I have

" 'told you everything; I am going away now,
" 'I reckon upon your help; you underſtand
" 'me: I know you'll not diſappoint me; *Addio*,
" '*Mamma mia*, *Addio!*'

" And leſt any of my readers ſhould think
" that this child-like ſimplicity is confined to the
" lower and more uneducated claſſes, I cannot
" reſiſt the temptation of preſenting them with
" one or two extracts from a little book of de-
" votions, publiſhed about thirty years ago by a
" diſtinguiſhed advocate, at that time one of the
" judges in Naples. This is a ſpecimen of the
" kind of addreſs which he uſes towards the
" Madonna: 'Liſten to me, my Mother; you
" '*muſt* grant me what I have aſked, for if you
" 'refuſe, what will people ſay of you? Either
" 'that you *could* not, or that you *would* not,
" 'help me. That you *could* not, nobody will
" 'believe, for they know you too well for that;
" 'and then that you *would* not, I proteſt I
" 'would rather be told that you had not the
" 'power than that you had not the will. For
" 'what! Shall it be ſaid that my own Mother,
" 'the Mother of mercy, grace, and kindneſs,
" 'had not the will to relieve the neceſſity of one
" 'of her children? Oh, what then will become of
" 'her reputation? Think of this, my Mother,
" 'and extricate yourſelf from the dilemma if
" 'you can.' And again, 'You think, perhaps,
" 'my Mother, that you have given me a great

"'deal already; I do not deny it; but you owe "'me still more than you have given me. Every- "'one knows that your riches are inexhausti- "'ble, that you are the Queen of Heaven and "'earth, the dispenser of grace and the gifts of "'God. But then consider, I pray of you, that "'those riches were given you, not for yourself "'alone, but for your children; for me, the least "'and most unworthy of them all! Was it not "'to redeem me that the Son of God became "'man, and chose you for His Mother? Be- "'hold, then, all that you have is ours; it was "'given you for us; it belongs to us. Now, "'you cannot deny that all that you have yet "'given me is as nothing compared with what "'you possess. You are, therefore, my debtor, "'and you owe me much. Is it not so? What "'answer have you to make to this?'"

Through the Middle Ages the Church was little troubled with heresy on the doctrine of the Incarnation; during which time the Cultus of the Mother of God continued, and perhaps had outgrown its proper proportions, and had become excessive. When that rebellion of human will against Divine will, of individual authority against the authority of Christ which He committed to His Church, was consummated—we mean of course the so-called Reformation—then, as was naturally to be expected, the Mother of God became an

eſpecial mark for the blaſphemies of men whoſe object was to overthrow the Church of her SON. One of the firſt acts of thoſe who took in hand the extinction of the old Faith, and the ſetting up of the new, was the abolition of the Cultus of S. Mary, and the Invocation of the Saints of GOD. More or leſs, in a greater or leſs degree, among different ſections and different communities, was our Lady degraded, in ſome abſolutely blaſphemed. In all, we believe, without exception, has ſhe been denied the title given her by the Council of Epheſus, "the Mother of GOD." Let Proteſtants mark the reſult—immediately the moſt painful and blaſphemous doctrines concerning the Incarnation followed. Fanatical ſects in this country and in Europe everywhere abounded; in many of which old hereſies were again revived, and new ones invented. Few, probably, were really orthodox on the Catholic doctrine of the TRINITY. Many were profeſſed deniers of the Divinity of our LORD. Years have rolled on. Proteſtantiſm has become the ſettled religion of a large portion of Europe. And what do we now ſee? That by far the larger number of thoſe who commenced in denying to our Lady the title of "Mother of GOD" have advanced to the point of denying, or at leaſt of not confeſſing, that her SON is the SON of GOD. Take an example in our own

country. The Preſbyterian ſect was, in the ſeventeenth century, as orthodox as Proteſtants can be on the doctrine of the Holy TRINITY, but they denied that our Lady is the Mother of GOD. The ſect now denies that the Son of Mary is the SON of GOD, that JESUS CHRIST has come in the Fleſh!—that "doctrine of "CHRIST," which S. John declares to be the touchſtone of the one Faith. In the North of Ireland Arianiſm is gaining ground among Preſbyterians, and gradually ſupplanting the Nicene Faith. What ſhall we ſay of German and Swiſs Proteſtants? How many are there that believe in the Holy TRINITY?

It is not the open denial only, it is the unexpreſſed unbelief of popular Rationaliſm, common to all ſects, and we muſt needs confeſs, too common in our Branch of the Church, that is gaining ground. Nor do we heſitate to ſay that one of the moſt powerful means to counteract this is the revival of the Cultus of the Bleſſed Virgin. Nay, we ſay further, that unleſs Anglicans exert themſelves to reintroduce this Cultus, they muſt expect to ſee more and more the ſpread of Rationaliſm and unbelief.

This is matter for profound thought among the leaders of the great Catholic Movement of the day. When that Movement firſt took place, it was confined to a return to Anglican

Doctrine and form of Worſhip, ſuch as was laid down by the great Divines of the ſeventeenth century. This was ſoon found to be wholly inadequate, as well as unfitted, for the wants of the age. It was the late Archdeacon Wilberforce who pointed out the real deficiency, and, to a certain, extent, ſupplied it, in his two great works on *the Incarnation* and *the Holy Euchariſt*. He then found out how wholly inſufficient was the mere Anglican idea of twenty years ago for a Catholic; he ſought ſomething deeper in the Roman. Fourteen years of active Church life have developed the mere Anglican into a true Catholic; but yet the fulneſs of the reality of the Incarnation and of the Holy Euchariſt is not yet perceived by the great maſs of Engliſh Churchmen. Something more is needed to bring out the truth in its fulneſs; and that, we believe, is the Cultus of the Mother of GOD. This Cultus is now, in the minds of moſt perſons, ſo cloſely connected with the doctrine of the Immaculate Conception, that we muſt examine this latter doctrine more carefully.

Few Anglicans and fewer Proteſtants have made themſelves acquainted with this doctrine, or conſidered how it bears upon that of the Incarnation; nay, we believe very few can ſtate what really is the doctrine of the Immaculate Conception, as laid down in the

Bull of Pius IX. There is a ſort of vague notion that it is inconſiſtent with our doctrine of "CHRIST alone without ſin"—that in ſome way it detracts from His miraculous conception and birth. It is further objected that there is no trace of this doctrine in the Scriptures, that it was unknown to the Fathers, that it is a late invention of the Roman Church, and therefore on all theſe grounds to be at once rejected.

We have already ſhown that the fact of a doctrine not being found in Holy Scripture, and not taught in the earlier ages of the Church, but developed ſubſequently, is really no objection, or, rather, is not tenable by thoſe who, like ourſelves, hold the authority of the firſt ſix General Councils. We have ſeen that the doctrine of the Perſon of CHRIST was not fully revealed to the Church until the Monophyſite and Monothelite hereſies compelled the Church to define the Catholic Faith in a fuller manner than is found in the Bible, or known to the early Fathers. In like manner the Council of Epheſus, when it gave to our Lady the title of *Theotokos*, produced a ſeed from which ſubſequent doctrines were the legitimate growth. The laſt objection, that the doctrine of the Immaculate Conception is expreſsly Roman doctrine, is probably the ſtrongeſt of all, and therefore requires a cloſer

conſideration. To the mere Proteſtant and to the unlearned Anglican, this objection ſeems ſo fatal to the doctrine, that few conſider it even needful to inquire further. Prejudice and inconſideration are, of all things, the moſt hoſtile to the truth in this and in all other matters.

Let the Proteſtant weigh the following facts:—The doctrine of the Immaculate Conception was developed by the ſame perſons who firſt developed the Proteſtant doctrine of the Atonement—that is, the idea of CHRIST paying a debt for us to His Heavenly FATHER. Our great Archbiſhop, one of the firſt, if not the firſt, of the Schoolmen, S. Anſelm, propounds a doctrine of Satisfaction, from which the Proteſtant idea is a legitimate development. John the Scot, better known as Duns Scotus, our own countryman, one of the greateſt, if not the greateſt, of the Schoolmen, may be conſidered as the originator of the dogma of the Immaculate Conception. S. Thomas Aquinas denied it. Peter Lombard gave it as his opinion that the HOLY GHOST firſt purified the Bleſſed Virgin from all ſin when He overſhadowed her. S. Bonaventura ſtates his belief that though GOD might have preſerved her from Original Sin, yet He had not done ſo. S. Bernard, in his celebrated letter to the Canons of Lyons, writes thus:—"I firmly "believe, with the Church, that ſhe was ſancti-

" fied when in the womb of her mother, and so " came to light sinless." Scotus flourished a century later. In his time were carried on those wonderful disputations which rendered the University of Paris so famous, that there was brought to it, as to a centre, all the learning of Western Europe. Out of these disputations were formed two great schools in the Western Church, the Scotists and the Thomists, the disciples of John the Scot, and those of S. Thomas. The first was a Franciscan, the other a Dominican; and these two Orders became the champions of the two doctrines on the Conception; and we may say, though these two Orders are now, in most countries, of little influence, yet the traditionary faith on this point lives still. This fact explains another, which is not sufficiently understood.

When Dr. Pusey brought out his *Eirenikon*, Anglicans were surprised at the large number of Bishops and Ecclesiastics who were opposed to the making of this dogma an Article of Faith. They had no notion that there was such a want of unanimity in the Roman Church. The fact is easily explained when we look into history, and see that two schools had existed since the thirteenth century; and that, though no longer called or known as Franciscan and Dominican, the traditionary teaching survives. It was those under Domi-

nican influence that oppoſed the Bull; it was thoſe under Franciſcan who ſupported it. And this too accounts for the further fact that it was from Spain, of all countries, that the oppoſition firſt appeared. Conſiſtently ſo—for Spain is the country in which the Inquiſition exerciſed its power lateſt in hiſtory, and, the Inquiſitors were Dominicans.

We muſt not—though ſorely tempted—give even a curſory glance at the hiſtory of this dogma in the Middle Ages. France, under the influence of its famous Univerſity, was the champion of the Immaculiſts. Spain, under the Dominicans, was the champion of the oppoſite faction. The queſtion came before the Councils of Koſtnitz and Baſle, in both of which the Franciſcans were victorious. In the firſt, John Gerſon, the illuſtrious Chancellor of the Univerſity of Paris, went a ſtep further than Scotus ever thought of proceeding. Having declared Mary to have been conceived without ſin, he further advanced that her huſband Joſeph, though conceived in ſin, was ſanctified from his mother's womb. But we muſt ſtop; we are not writing a hiſtory; we can only refer the Reader to Fleury. (*Tome* xxii. Paris, 1726.)

There is a ſort of likeneſs between the Proteſtant doctrine of the Atonement as developed in the ſixteenth century, with all its diſputes

and diſcuſſions, and that of the doctrine we are conſidering—enough, at leaſt, to make us ſay that Proteſtants have no right to condemn the dogma on the ſcore of its being new, ſo long as they hold the Anſelmic theory of Satisfaction. We may alſo be permitted to remind zealous Anglicans, who cling to the principles of Biſhop Bull, and would limit the Canon of Vincent of Lirens to the firſt ſeven centuries, that they have quietly acquieſced in a change or a development of far greater importance, in accepting the Nicene Creed with the *Filioque* clauſe, than the Cultus of the Bleſſed Virgin; for certainly it is a far greater change, a far more important development, to affirm a new fact about the HOLY TRINITY, than one about the Bleſſed Virgin. Yet Anglicans can fiercely aſſail Romaniſts with making additions to the Faith ſince the laſt General Council, and at the ſame time repeat, week after week, a ſymbol containing a clauſe rejected by the entire Orthodox Church, a clauſe not found in the Bible, and unknown to the early Fathers, but, ſtrange to ſay, a pure development of the Roman Church!

Such conſideration will, we truſt, prevail to remove *à priori* prejudices to a candid inveſtigation of the doctrine, and perhaps even to render the mind favourable to the inveſtigation.

There are two points in the conſideration

of the Incarnation which, all will admit, are abſolutely neceſſary and true. 1ſt. That our LORD's Conception was wholly without ſin; 2ndly. That He derived from His Mother all that belongs to His Manhood. Equally, then, does it neceſſarily follow that from the time of His Conception to that of His Birth—at the very leaſt—His Mother muſt have been abſolutely ſinleſs; for, had it not been ſo, our LORD would have contracted ſin from her—"Who can bring a clean thing out of an unclean?" For we muſt bear in mind that our Divine LORD took all that belongs to His Human Nature from His Mother, both as regards His Soul and His Body. It was not that a precious jewel was ſhut up in a worthleſs caſket, but it was that GOD was in the womb of His Mother receiving His Human Nature from her. The Pearl, according to the beautiful interpretation of our LORD's Parable by Theophylact, receives its birth from the ſhell in which it is encloſed; far more precious than the encloſing ſhell, with purer luſtre, the CHILD exceeds the Mother, though all is derived from her. If then the Mother were ſinleſs, it muſt needs have been by ſome ſpecial grace that ſhe was ſo. When was this grace afforded? Before, certainly, the Conception of our LORD; nay, before the Salutation of the Angel: "Hail, thou that haſt been repleniſhed with

Grace!"—in the perfect tense, an action passed, not then commencing;—exactly expressed by the Vulgate *Ave Gratia plena.* Can we think otherwise than that she was sanctified from her mother's womb? God thus sanctified the Forerunner of His Son, S. John the Baptist, can we think that He would do less than thus sanctify the Mother of His Son? Nay, rather, would He not do much more? Not only reverence, but reason, must suggest that the Mother of God was sinless. Not only was she sanctified from her mother's womb, but also must she have been sinless in her life, otherwise she would not have been fit to be the Mother of God.

Sin is of two kinds, active and passive. Passive is that which we know best by the term "Original Sin," a certain defect derived from the fall of our first parents. All theologians, from the time of S. Augustine—for the doctrine of Original Sin was undeveloped before his time—and excepting S. Augustine, and a few who followed him in his excessive estimate of what that sin is, have held that Original Sin is negative and not positive, is an absence of Grace, not an infusion of evil; consequently it can be remedied by the gift of Grace: and that if to any one there be bestowed this gift of Grace while yet in his mother's womb, then there will be born one

who is free from ſinful inclination and propenſity; and if there continue ſupplies of Grace there need be no ſubſequent ſin. There remains, however, the taint of hereditary deſcent from fallen Adam, the mere conſequence of being conceived and born of ſinful parents. This ſpot on the ſoul, not an active agent of ſin, nor yet an opening through which the tempter may inſinuate himſelf, is but a ſtain in an otherwiſe pure being. A ſingle act of Grace can remove this, and if that act of Grace be applied, there is born one immaculate. That act of Grace which removes the ſtain of Original Sin is one purchaſed by the Merits and Atonement of CHRIST.

Here then is a wonderful interchange between the Mother of GOD and the SON of that Mother. She is made immaculate through the Atonement of her SON; He receives an Immaculate Humanity from His Mother, rendered immaculate through His all-ſufficient Atonement; and this is in truth the doctrine of the Immaculate Conception, as declared by the Bull of December 8, 1854, which expreſſly affirms "That the moſt Bleſſed Virgin Mary, in the firſt inſtance of her conception, by a ſingular privilege and grace of GOD, *in virtue of the Merits of Jeſus Chriſt, the Saviour of the human race*, was preſerved exempt from all ſtain of Original Sin." It is perfectly true

that the early Fathers never declared their belief in this doctrine, nor could they, for they never declared their belief in that which renders such a doctrine necessary—Original Sin. It was S. Augustine who developed the doctrine, which was necessitated by the heresy of Pelagius; consequently there could be no assertion of the Immaculate Conception as there had been no assertion of Original Sin. It was, however, a pious opinion before the time of S. Augustine—we may say an universal belief—that the Mother of God was preserved through life from actual sin by a special gift of Grace.

The doctrine of the perfectly sinless Nature of Christ requires a belief in the freedom from actual sin in the person of His Mother, at least previous to His birth—a freedom which in itself is not, in the strictest sense of the term, miraculous. While, on the other hand, to suppose that she had ever actually sinned, would require an act strictly miraculous to render her immaculate. For active sin implies two things—first, an act which stains or pollutes the soul; secondly, the acquisition of a sinful habit, which requires an application of Divine power, by a special act, to remove; in a word, it would require a larger, and, if we may so say, a stronger application of the Merits of Christ, and of the Atonement which He made, to remove the sinfulness of the act of sin, as well as

the pollution engendered by the habit of ſin, than the infuſion of ſuch a habit of grace as would be ſufficient to preſerve from ſin. Surely it is a more reaſonable, not to ſay a more reverent belief, to ſuppoſe that the Almighty FATHER, the Author of all Grace, beſtowed on her in whom His SON ſhould become Incarnate, ſuch a habit of grace from her mother's womb that ſhe ſhould live her early life without ſin, than that He would permit her to be tempted and fall into ſin, and then, by what we may almoſt term a miraculous proceſs, render her immaculate in order to become the Mother of the Sinleſs SAVIOUR! Sinleſs in her life, ſinleſs in her death, ſhe ſtands forth as the firſt and higheſt example of the efficacy of the all-ſufficient Atonement of her Sinleſs SON!

When the Bleſſed Virgin brought forth the Incarnate GOD, there was ſung in Heaven, "Peace on earth, Good-will to men." The echo of that ſong ſhould ſtill be heard reverberating through the vaults and aiſles of Holy Church. Inſtead of this, there is ever the ſound of war: war, the ſaddeſt of all wars—war between brethren. Yes, the very Goſpel of Peace is a call to war; the Kingdom of CHRIST is divided, and brother fights with

brother—England againſt Rome, and Rome againſt England. Love, charity, truth, are thrown off, and hatred, bitterneſs, evil-ſpeaking, take their place. "Shall the ſword devour for ever?" Is there never to be peace in the Houſe of the PRINCE of Peace? There was once a city beſieged: in that city there was a wiſe woman, and ſhe ſaid to the captain of the beſieging army, "They were wont to ſpeak "in old time, ſaying, They ſhall ſurely aſk "counſel at Abel: and ſo they ended the "matter. I am one of them that are peaceable "and faithful in Iſrael: thou ſeekeſt to deſtroy "a city and a mother in Iſrael: why wilt thou "ſwallow up the inheritance of the LORD?" There is war in CHRIST's Kingdom; there are hoſtile camps, cities beſieged. Yet there comes the voice of wiſdom, Why wilt thou ſwallow up the inheritance of the LORD? There are ſome, ſurely, who are peaceable and faithful in Iſrael. Let us ſeek counſel at Abel, and ſo end the matter. The writer of the above Eſſay offers it as an Olive Branch of Peace between the two contending parties; a word of counſel from Abel. It is the enemy of ſouls who makes differences: our GOD is a GOD of peace. The word of counſel is this:—Do not exaggerate differences, ſeek rather to reconcile them. Do not provoke animoſity, but promote love. It is charity, not wrath, that covereth

the multitude of ſins. Why do they of the Roman Obedience exaggerate the faults of their brethren of the Anglican Communion? Why are Anglicans ſo bitter againſt Romans? "Sirs, ye are brethren; why do ye wrong one "to another?"

We may hope that, as the miſts of error diſperſe, and the light of Divine Truth ſhines more clearly upon the Church, Anglicans will ſee the neceſſity, as well as the propriety, of the Cultus of our Lady. The doctrine of the Incarnation of the SON is incomplete without there be held with it the fact of the ſinleſs life of His Mother. Can the worſhip of the Incarnate SON be perfect without the Cultus of His ſinleſs Mother? It is the "miſſing link," that has ſo long ſevered the Anglican from communion with both Eaſt and Weſt. To join again the broken chain will ſurely bring that bleſſing which the SON of Mary once pronounced, "Bleſſed are the "peacemakers, for "they ſhall be called the Children of GOD."

PAX VOBISCUM. AMEN.

And there appeared a great wonder in Heaven, A *Woman*, clothed with the *Sun*, and the *Moon* under her feet, and upon her head a crown of twelve *Stars* . . . and ſhe brought forth a Man Child Who was to rule all nations.—Revelation xii. 1, 5.

A Garden *incloſed* is My *Siſter*, My *Spouſe*, a Spring ſhut up, a Fountain ſealed; thy Plants are an Orchard of *Pomegranates*, with pleaſant Fruits; *Cypreſs*, with *Spikenard*.—Song of Solomon iv. 12, 13.

As the *Lily* among thorns, ſo is my *Love* among the daughters. As the *Apple-tree* among the trees of the wood, ſo is My *Beloved* among the Sons.—Song of Solomon ii. 2, 3.

Thy ſtature is like to a *Palm-tree*, and thy breaſts to cluſters of Grapes.—Song of Solomon vii. 7.

Thou art beautiful, O my *Love*, as Tirzah; comely as Jeruſalem . . . . My Dove, My Undefiled is but one; ſhe is the only one of her mother, ſhe is the choice one of her that bare her. The daughters ſaw her, and bleſſed her; yea, the Queens, and they praiſed her. Who is ſhe that looketh forth as the morning, fair as the moon, clear as the ſun?—Song of Solomon vi. 4, 9, 10.

How fair and how pleaſant art thou, O *Love*, for delights.
Song of Solomon vii. 6.

A Juſt Apology.

The Holy Ghost His temple in her built,
Cleanſed from congenial, kept from mortal guilt.

Saints who of God have beatific view
Such mighty joys peculiar never knew;
They to hymn God as votaries are employed,
As Mother of the God they hymned, ſhe joyed.

When to the grave ſhe ſhould reſign her clay,
Exulting when the world ſhe was to leave
And her Divine Viaticum receive,
Fell ſick and died of an exceſs of love,
Haſtening to her reſtoratives above.
Heaven with tranſcendent joys her entrance graced,
Next to His throne her Son His Mother placed,
There below now ſhe's of Heaven poſſeſſed,
All generations are to call her bleſſed.

O happy Virgin undefiled,
Bleſſed Mother of a Bleſſed Child.

Bishop Ken.

Mother! whoſe virgin boſom was uncroſt
With the leaſt ſhade of thought to ſin allied!
Woman! above all women glorified;
Our tainted nature's ſolitary boaſt;
Purer than foam on central ocean toſt;
Brighter than eaſtern ſkies at daybreak ſtrewn
With fancied roſes, than the unblemiſh'd moon
Before her wane begins on heaven's blue coaſt;
Thy image falls to earth.

Wordsworth.

Αἰὲν Ἀριστεύειν.

A Juſt Apology

or

A Vindication of a Booke entituled

THE FEMALE GLORY,

From y^e^ falſe and malevolent Aſperſions caſt uppon it by Henry Burton, *of late deſervedly cenſured by y^e^* Starr Chamber.

"Hail! Thou that art highly favoured.
Blessed art Thou among Women."—S. Gabriel.

"Blessed art Thou among Women."—S. Elizabeth.

"All generations ſhall call me Blessed."—S. Mary.

Dedicated to

The moſt Reverend Father in God, *William*,
Lord Arch-Biſhoppe of *Canterbury*, His Grace;
And *William*, Lord Biſhoppe of *London*,
and Lord Treaſurer of *England*;

His moſt honour'd & ſingular good Lords,

By

ANTHONY STAFFORD, Gent.

Seraph of Heaven! too gentle to be human,
Veiling beneath that radiant form of woman
All that is inſupportable in thee
Of light, and love, and immortality!
Sweet Benediction in the eternal curſe!
Veil'd Glory of this lampleſs univerſe!
Thou Moon beyond the clouds! thou living Form
Among the Dead! Thou Star above the ſtorm!
Thou Wonder, and thou Beauty, and thou Terror!
Thou Harmony of Nature's art! Thou Mirror
In whom, as in the ſplendour of the Sun,
All ſhapes look glorious which thou gazeſt on!
See where ſhe ſtands! a mortal ſhape endued
With love, and life, and light, and deity;
The motion which may change but cannot die;
An image of ſome bright eternity;
A ſhadow of ſome golden dream; a ſplendour
Leaving the third ſphere pilotleſs.

SHELLEY.

O Mother Maid! O Maid and Mother free!
O buſh unburnt, burning in Moſes' ſight!
That down didſt raviſh from the Deity,
Through humbleneſs, the Spirit that did alight
Upon thy heart, whence, through that glory's might,
Conceived was the Father's ſapience,
Help me to tell it in thy reverence!

Lady, thy goodneſs, thy magnificence,
Thy virtue, and thy great humility,
Surpaſs all ſcience and all utterance;
For ſometimes, Lady! ere men pray to thee
Thou go'ſt before in thy benignity,
The light vouchſafing of thy prayer,
To be our guide unto thy SON ſo dear!

My knowledge is ſo weak, O bliſsful Queen,
To tell abroad thy mighty worthineſs,
That I the weight of it may not ſuſtain;
But as a child of twelve months old, or leſs,
That laboureth his language to expreſs,
Even ſo fare I; and therefore I thee pray,
Guide thou my ſong, which I of thee ſhall ſay.

CHAUCER, *Prioreſs's Tale, modernized by* WORDSWORTH.

A Juſt Apology.

MY MOST HONNOURED LORDES;

MY Soule is divided betweene an humble deſire to importune your *Lordſhips* with lines unworthy your peruſall, and a reverend feare leaſt I ſhould interrupt your more ſerious thoughts, & your great important affaires. But, my Gracious *Lordes*, neceſſity (an obſerver of neither lawes, nor Holy-daies) commands, & I muſt obey; and (though w^th^ the breach of good manners) endeavour to keepe my Faith unſuſpected. With bended Knees I dayly beſeech GOD, that I may dye according to that of *Tacitus*, "*bona fama, potius quam magna.*" Yet, is not my Reputation ſo deare to mee, that I will not forgive all injuries done mee, either in Fame, or in Fortune, with the ſame facility they are acted. My Mynd is of proofe againſt all theſe; for I have learned in my SAVIOURS Schoole to endure all wronges of this Nature; but hee that calls my Religion

Tacitus.

in queſtion, & bringes my Faith to GOD in ſuſpition, toucheth me to the quicke, & gives me a deepe wound, w^ch^ hee can never heale, ſo that the ſcarre will not remaine. Hee that is not tender and ſenſible this way, unmanneth himſelfe, & is at but beſt a Monſter of Nature in humane ſhape. By Religion, my Soule is joind, and marrydd, to her Maker & Redeemer; & hee that maliciouſly and falſly publiſheth a divorce betweene GOD and her, is by farre more cruell than hee, who, by violence, ſeparates her from the body ſhe hath ſo long inhabited; her vnion with the latter being not ſo ſtrong, as that with the former. This deadly blow I have received, my moſt *Reverend Lordes*, for I am brought upon the ſtage by the *Firſt borne of Infamie*, one *Burton*, heretofore a ſweep^r^ of his Ma^ties^ Cloſett, for an Innovatour; for a Blaſphemer of my Heavenly FATHER; & a baſe Deſertour of my Mother *Church*, from whoſe holy Breſts I never ſuckt any corrupt Nouriſhment.

H. Burton.

H. Burtons *Sermon: For* GOD *& the* King.

Hee ſays I have, "*in a Booke intituled* THE "FEMALE GLORY, *Deified a Creature, the* Holy Virgin Mary, & *made her equall to her* CREATOUR." Though this abominable vntruth will appeare to any man of coñon ſenſe, who ſhall reade that Treatyſe of myne; yet are there ſo many, who will never peruſe it, but will take all Allegations brought againſt mee, by my

malevolent Adversary, for true, that I shall never be able to wipe off the scandall. Once I determined to answeare his Forgeries; but that thought left me, when I understoode from *Doctor Heylins Reply* to this simple Schismatique, that your *Lordships*, and the *Church*, were resolved to vouchsafe, neither him, nor any of his fellow-fooles any further *Answer;* but that they should henceforward write at y^e^ perill of their ears. Being in this perplexity, not knowing what course to take, I consulted with my best, and most knowing Friends, who unanimously advised mee not to penne any publique Satisfaction, for *two* reasons; the *first* was, for that yo^r^ *Lordships* had forbidden it; the *next*, that those obstinate spirits that would not reade my former *Booke*, would much lesse surveigh my ensuing *Defence*. Yet, did they judge it most fitt, that I should endeavour to give your *Lordships* satisfaction, because to you both I owe it; & lest I should incurre your ill opinions, a disaster w^ch^ I would not willingly outlive. To you, my *Lordes Grace*, I stand obliged to lay my Bosome open, in that I have dependency on your *Grace;* you being the most *Honnourable Lord* & *Chancellour* of this *Vniversity*, whereof I glory to be a Member. To you, my *Lord of London*, I am ingaged further to expresse myselfe, because by your Authority my *Booke* was licenc'd; & consequently, no dis-

grace can light on mee without reflecting on yõ. And to make this ſhort *Apologie*, another Motive, and a continuall Remembrancer, is the honnour and happineſſe I have, to bee often converſant with the learned & prudent *Preſident*, & *Fellowes*, of that *Colledge*, w^ch^ will for ever glory in both your Governments, & predicate yo^r^ Bounty by w^ch^ it hath beene ſo much beautified, and inlarged. I know yo^r^ *Lordſhipps* love frugality in wordes, I will therefore onely uſe ſo^e^ many as ſhall both give you an account, why I preſum'd to put my Sickle into the Divines Harveſt in wryting this *Booke;* & alſo free mee from the odious Aſperſions of the *Spirituall Rebell;* & vindicate the *Booke* itſelfe frõ the venemous ſlanders laide on it. The Labour will not bee great; for the meere quoting of diverſe places in it, w^ch^ directly make againſt the profane Idolatrizing of this *Superlative Saint*, will iuſtifie me in all eyes, but in thoſe of Envy, and her brood.

As for the *firſt*, being by many tyes obliged to a moſt vertuous & learned Lady of this Land, I conceived I could preſent her with nothing more acceptable, in her ſight, than the Lives OF THE FEMALE SAINTS, which were never yet, by any man, truly & elegantly written. And to begin this Worke with THE BLESSED VIRGIN, the cõmon method of others, Piety, & my Conſcience, enioined mee. True

it is, I have never received Holy Orders; but as true I ever aſpired to that great Dignity; & of all Studies was ever moſt delighted with that of Divinity. More over, this being but a Hiſtory, I ſaw the penning of it required no ſubtilty at all, but onely iudgment & language; in w^ch^, though I bee no Maſter, I am no Apprentice; & my affectionate Zeale to the Story, made me confident I ſhould reape (if no Honour) no Shame in compoſing it.

NOW TOUCHING MY BOOKE.

In my *Epiſtle to the Read^r^*, I make a Proteſtation in theſe formall wordes :—"*Yet w^th^all* "*I profeſſe that I am her Admirer, not Idolater,* "*and that I no way allow of their profane Cuſ-* "*tome, who rob* GOD *of His Honour, and be-* "*ſtowe it on her. But this I will ſay, that* "*though I impute not the late troubles and af-* "*flictions of the* Proteſtant Partie *in* Germany, "*to the ſmall Reverence theſe paid her,* ('*many* "'*of* Gods Judgments,' *according to* S^t^ Auguſ- "tine, 'being ſecret, none unjuſt') *yet truly I* "*beleeve, that the undervaluing of* One *ſo great* "*and deare in* CHRISTS *Eſteeme, cannot but be* "*diſpleaſing to Him, & that the more wee* "*aſcribe to her* (ſetting Invocation apart) *the* "*more gracious we appeare in His Sight.*"

Femall Glory: *To the Maſculine Reader.*

Againe in my *Pannegericke*, I ſay thus :—

"*Thus* Holy Virgin *have I ſhaddowed o're*

A Panneygricke upon the Bleſſed Virgin.

" *Thy Picture, in a rude unpoliſhed ſcore,*
" *That wiſht t'have drawne it, w^th^ as lively Grace*
" *As ever Painter drew the ſweeteſt Face;*
" *Yet, would I not idolatrize thy Worth,*
" *Like ſome whoſe ſuperſtition ſets thee forth,*
" *In coſtly Ornaments, in Cloths ſo gay,*
" *So rich, as never in the Stable lay,*
" *Theeſe make thy Statues now as famous bee,*
" *For pride, as thou wert, for Humility.*
" *I cannot thinke thy Virgin-Baſhfullneſſe*
" *Would weare the* Lady of Lorettos *Dreſſe,*
" *Though farre more glorious Robes to thee were give^n^,*
" *Meekneſſe, & Zeale on earth, Glory in Heaven.*
" *Take then the Honour thou haſt iuſtly wonn,*
" *Praiſe aboue* Angells, *but below thy* SONN."

In another part of my Booke, I thus farther declare, how much I abhorre the Idolatry w^th^ w^ch^ I am ſo uniuſtly charged :—

Life of the Bleſſed Virgin: *Her Internall Beauty.*

" *Here my Invention treads a Maze, and my*
" *heart is divided betweene an earneſt deſire to*
" *praiſe her to the height, and an holy feare,*
" *leaſt in that Praiſe I ſhould trench on* GODS
" *Owne peculiar Attributes. That ſhe was no*
" *way inferiour to her* SONNE *according to the*
" *Fleſh, I dare not with ſome avouch, who mag-*
" *nifie her in a phraſe that violates her Mo-*
" *deſty, and makes her to bluſh at her owne Ex-*

" *altation. Her Lowlineſſe was ſuch, that it*
" *was neerer the reiecting of all Commendations,*
" *th en entertaining a compariſon, betweene her*
" *ſelfe, and Him to Whom ſhe had profeſſed her-*
" *ſelfe a* Handmaiden. *And no leſſe is her ſhame,*
" *or indeed her trembling, when pens profanely*
" *prodigall, aſcribe that Honour to her, w^ch is*
" *onely proper and due to that* DEITY, *from w^ch*
" *ſhe received her Grace, and Being. I will not*
" *w^th* Lipſius *aſcribe as much to her Milke, as to* Lipſius.
" *her* SONNES BLOOD ; *neither dare I ſide with*
" *thoſe who averre that ſhe was halfe of that Sacri-*
" *fice that ranſom'dus, and* GODS *Partner heere.*
" *Nor is my penne ſo impiouſly valiant, as to iuſ-*
" *tifie that* GOD *made Himſelfe the Patterne, and*
" *communicated to her by Grace whatſoever Hee*
" *had by Nature. Nor am I of his bold Opinion,*
" *who ſaies, if man had never ſinned, yet* CHRIST
" *ſhould have taken Fleſh, to honour her. Theſe*
" *men would have her in all things equall to*
" CHRIST *Him Selfe. Neither her Modeſty,*
" *nor myne, will admit of this blaſphemous flat-*
" *tery. I willingly allow her to bee the Veſſell,*
" *but not the Fountaine of Grace. I am much*
" *taken with his Tenet who auers that* GOD
" *made all things for the uſe of man, becauſe He*
" *would amply furniſh him w^th matter enough to*
" *buſy his head, leaſt hee ſhould be ſo audacious*
" *as to enquire into His Secrets, and encroach*
" *upon His Prerogatives. We need not (thanks*

" *to His infinite Goodneſſe*) *bee ſo dangerouſly* " *venturous, ſince He affordes vs large ſcope and* " *ground enough ſafely to extoll this His* Favo- " rite, *ſecond to none that ever bore Fleſh, either* " *in her owne Deſert, or in His Eſteeme.*"

Alſo in another place, I ſhow my conformity, and reverence to the *Church of England* in this very forme :—

Life of the Bleſſed Virgin : *Her Aſſumption.*

" *Wherefore I moſt humbly ſubmitt this, and* " *all thinges elſe Divine by mee handled, to the* " *cenſure and determination of the* Church *of* " England, *whoſe not Connivence alone, but Ap-* " *probation I know I ſhall have, in boldly affirm-* " *ing that ſhe was a tranſcendent* Creature, *not* " *to be ranck't, in reſpect of her Worth, with* " *any of her Sexe, but to have a place aſſign'd* " *her apart and above them all, &c.*"

Would a man think that Malice and her ſpawne, after the reading of this my naked, and open Profeſſion could find any thing to carpe at ? Yet, they doe ; and make mee ſeeme, in many points, blamable. Their *firſt*, and maine, quarrell is againſt the Picture of her, in the [*original*] Frontiſpiece, w^ch^ is as terrible to them as a Lanſcippe with a May-pole in it. Sure I am, I have ſeene her Images hung up in moſt of the *Lutheran Churches* in *Chriſtendome*, w^ch^ may take this ſcruple out of their myndes ; for certainly wee owe more to *Luther*, for the Reformation of our *Church*, than to *Calvin ;* the

one being a Planter, the other but a Pruner, though I will not deny him to have beene a man of moſt excellent partes. This I find, by experience, that by often ſeeing her Portrait, & that of her Deareſt SONNE, I many tymes recall Him & His Merits, her & her Perfections, to my mynd, w^ch^ before was void of ſuch Heavenly Gueſts. For whatſoever invigitates the eye, leaves a ſtronger impreſſion in the Soule, then that w^ch^ onely pierceth the Eare; w^ch^ Truth, hee ſhall eaſily diſcover, who ſhall firſt heare a Hiſtory only reade, & after ſee it acted on the Theatre. When, & wherever I ſee her Semblance, then, & there I pay a Reverence to the lovely Vnion of all thoſe rare Vertues, of w^ch^ ſhe is the happy Miſtreſſe; but it is not the ſame Reverence I render her MAKER, and myne. To adore this meekeſt of women, who would loath both the Adoration, & the Adorer, were (according to the old Adage) "*veneri immolare ſuem.*" This is the utmoſt Divine vſe wee, of the *Engliſh Church*, make of her Figure. For if wee deny Veneration to thoſe glorious Heavenly Bodies, certainly we ſhall not give it to wood, and colors. For my owne part, I ſeriouſly vowe that did I live und'r a *Prince* as impious, and tyrranous, as myne is Pious, and Merciful; & that this Monſter were ſuch an *Anti-Marian* that hee rewarded the leaſt civill reſpect done her, w^th^ moſt hide-

ous Tortures, and abhorred Deaths, I would, on his Racks & amidſt his Flames, confeſſe how much, and how deſervedly, I honour her; but not to ſuch a height, as to diſhonour her LORD and SAVIOUR. Yet, ſhould I give her that Worſhip I onely owe to GOD, & kneele to her till my knees turn'd brawne, my offence ſurely would not be ſo great, as if I ſhould w^th^ *Burton* call her the *Great Goddeſſe Diana*, a ſinne directly againſt the Maieſty of the Sacred SONNE, in likening His Bleſſed *Mother* to a vaine, fictitious *Goddeſſe*. I think he doubts as much of the ſtory of the one, as of y^e^ other. Sure I am, his deteſtable aſſertion infers as much. Of one thing I will aſſure him, that as there is not a greater argument, that there is plenty of fooles, then that hee, and his companions in ignorance can finde means how to live; ſo there is not a more evident proofe that this *State* is not *Popiſhly* affected, then y^t^ it ſuffers him to breathe a minute longer. For had hee vented this blaſphemy in any *Country* where the *Romiſh Religion* is profeſſed, hee, and his *Booke*, had ere this beene conſumed in fire; or, at leaſt, hee had beene hanged with it about his necke.

H. Burtons *Sermon.*

To ſhow how much hee vnd^r^ values her, hee rails at mee for ſaying "that (ſetting In-"vocation apart) *the more wee honour her, the* "*more gracious wee appeare in our* SAVIOURS

Femall Glory: *To the Maſculine Reader.*

" *Sight* :" An assertion w^ch^ no good and sober *Christian* would dare to oppose. I call Truth to witnesse w^th^ mee, that this is y^e^ very place w^ch^ a *Romish Priest* exclaimed at, as violently as hee, though in a more mannerly invective: By w^ch^ all men of vnderstanding may clearly discerne how *Popish* was that Assertion of myne. This will I make good, that I have publish't no more in Praise of this Glorious *Virgin*, then one of his owne Profession hath printed in Commendation of his owne Wife, to whome hee gives the Epithite of *Excellent;* and avoucheth her to bee as perfect a Creature as Mortality can boast of, deriving her by a long pedigree from *Foxes Martyrs.* Yet, doe I not averre, that hee hath Deified her; for I confesse, shee would have made a very sorry *Goddesse;* I should have said a shrewish^d^, for I thinke she excells *Juno* herselfe in wrath and jealousie. I see no reason why *Burton* should bee angry that I should find out as many perfections in Gods Owne *Mother*, as hee, or any of his sottish Brethren, can espy in any of their purest wives, when the eggs of their eies are at the highest elevation.

And this nameing her the *Mother of* God is another maine exception they make against me. I have already told them in my *Booke*, that the Vnion of both Naturs, God and Man, being in Christ, she must, by strong consequence, bring

forth both God, and Man. But *Burton*, & his ſilly Fraternity, have not braines of a temper fine enough to diſtinguiſh betweene the *Mother* of God, and the *Mother* of the Godhead; the *firſt* of which ſhee truly is, the *latt'r* ſhee is not. Neither have they ſchollorſhip enough to finde a difference betweene an Apoſtrophe, and an Invocation. I am confident, I have, by this, ſufficiently manifeſted to all good and iuſt *Readers*, that I have not Deified the *Holy Virgin;* but have manifeſtly proved the Proverb true, "*that a* Puritan *is like a Clocke, w^ch will never ſweare, but lye often.*"

H. Burtons *Sermon.*

I muſt now adde ſomething in defenſe of my Style, w^ch hee ſo much inveighs at. Hee vehemently braies out againſt my Rhetoricall flowers, and my "*ſwelling language*" (as hee calls it). And this I nothing marvail at; for anything red not more enrageth a Turkey-Cocke, then Oratory incenceth him, & his Confederates. I know not whence they ſhould ſucke this deteſtation of all Humane Learning, but from the *Turkes*. They hold it moſt profane to mixe Humanity w^th Divinity; and will not allow *Sarah* an *Handmaid*, a *Hagar*, to waite upon her. Truly, I can alleadge no ſurer cauſe of their wrangling and ſcolding, then their being deſtitute of theiſe humane helpes, this ſkill in the Artes and Sciences; for it is an vſuall courſe w^th thoſe who have no weapons

to defend themſelves, to runne afarre of, and rayle. I hope my language ſwells w^th^ matter, not w^th^ wind and froth, as theirs does. Nothing, in this world, is ſo irkeſome to me, as to heare their cold Opium Sermons, w^ch^ infuſe ſleepe inſtead of Knowledge into the heads of their Auditours. The *State* ſhould doe well, to ſend them to convert the *Jndians;* for though theiſe wilde *People* vnderſtand them not, yet would they bee much taken with the dinne they make, as being more capable of noiſe then Reaſon. Can Patience it ſelfe (w^th^ out being tired) indure their tedious pumping for improper phraſes? They ſeldome, or never, pen anything w^ch^ wee may perceive by their being in ſuch paine and travaile for a ſupply of wordes; not vnlike a dull Poet of my Acquaintance, who ſweat ſo with labour to find out an Epithite, that he was fain to put of his Doublett. They preach often, read little; not unlike him that paſſeth more then he drinkes. They reade Authours; &, with much adoe, make a Collection of the ſcurffe and dandriffe of ſpeech. Certeynly they have invented many pretty wordes; the only pitty is, that they ſignifie nothing.

Their Prayers are ſutable to their Preaching, full of Battologies, and Tautologies. They call it, praying by the SPIRITT; but GOD forbid, that I ſhould ever beleeve that the HOLY

GHOST can dictate nonſenſe, & blaſphemy againſt Himſelfe; w^ch ſurely bolts out from them againſt their wills, for want of premeditation. I heard one of them pray for *King Iames*, of famous Memory, being then ſicke at *Thebalds*, in theſe very wordes:—"LORD, "*make Thou his Bed in tyme of his ſickneſſe; &* "*grant hee may raigne over vs, as long as the* "Sunne & Moone *endureth; and the* Prince, "*his* Sonne, *after him.*" Who is ſo^e dull as not to apprehend that (if GOD had heard his Prayer) the faire ſereous *Prince* wee are now bleſt in, muſt have conſequently have been the *Prince* of *Darkneſſe;* the day and night being deprived of theiſe two radiant Lights? Nay, more, the Vniverſe it ſelfe muſt have come to ruine; ſuch a dependance it hath on the Vertue of theiſe two Planetts. Wee ſpeake not to *Princes* w^thout great ſtudy, and precogitancy; much leſſe ſhould wee to GOD, ſince an Age beſtowed in contemplation cannot furniſh us with wordes ſutable to ſo Infinite a Worth, to ſo Glorious a Maieſty. GOD ſo willing eccept my ejaculatory Prayrs; al my others ſhal bee ſett; for I can never thinke any wordes good enough for Goodneſſe It Selfe. And were not theiſe men the ſworne ſlaves of obſtinacy, their obdurate hearts would be raviſh't w^th the Collects compoſed by the *Church* of *England;* it being the moſt perfect forme of Prayer, any

A Puritans *Prayer.*

Church of the *Chriſtian Worlde* can produce. I have reade it both in *Italian*, & *French*; and can aſſure them that the moſt able men of both theiſe *Nations* have it in admiration. Yet, theiſe Novelliſts (who diſclayme all Antiquity, and condemne, in all things, the practiſe of y^e^ *Primitive Church*) abhorre, and ſleight theſe Divine Collects, as much as they doe an obſcene Ballad.

Theiſe men have ever Nature betweene their teeth, and torment her with repining, not ſo much at their owne harme, as the good of others. They have neither actuall, nor verball Charity: not actuall, for they relieve no man; not verball, for they cenſure all men. If there bee but *one* ſpott in a faire life, they fixe their eyes on that, and ſhut them againſt the beautifull remainder: not unlike to him, who looking onely on the Sunne's Eclipſes, ſhould iudge him darke and obſcure; or by the onely viewe of the lees, deſpiſe the Wine. They leave the ſafe and ready Roade, and take Bywaies of their owne, w^ch^ leade to dangerous Precipices, as faction, and combination againſt the *Church*, and *Common-Wealth*. They deprave Gods Holy Orders of *Arch-Biſhops*, *Biſhops*, *&c.* They ſeeke to rob Him of His Altars, and barre Him Harmony in His Owne Houſe. But it is nothing at all ſtrange to mee, that they will not afford Him Altars, nor bowe

before them, when they will not bend their knees at His Sonnes Name; nor ſtoope to His Anointed; nor to thoſe who, by Him, are placed over them, not as perpendicul^r Stones (as they falſely imagine) to braine or bruiſe them, but as Holy Tapers to give them Light. That they deny the Lord the Melody w^ch Hee requires in His *Church* is apparent; for *Aſtolpho*, his horne, in *Orlando* affrighted not more all that heard it, then the ſound of an Organ terrifies them. One of their little learned Society not long ſince, declaymed bitterly againſt this Inſtrument, in y^e pulpit, ſaying "*that* "*though all men well knew, y^t the* Divell *was* "*made the Organ to tempt* Eve, *yet there were* "*found men ſo deſperatly wicked as to play vpō* "*Organs.*" *S^t. Auſtin* (if they ſcorne not his Inſtructiō), will tell them:—"*Muſicam ideo* "*approbari in Eccleſiâ, vt per oblectamenta au-* "*rium infirmior animus in aſcenſum pietatis aſ-* "*ſurgat.*" But what talke I of *S^t. Auſtin* to them who revile the *Fathers*, and hold their beſt Doctrines and Sentences, but as Pearles gathered out of Mud. They are very angry w^th theiſe *Holy Men*, becauſe they write not to the Meridian of their vnd^rſtanding, as not vouchſafing to deſcend to their capacities. Sure I am, had they ſupplyed the roomes of theſe grave *Fathers*, againſt the *Pelagians*, *Donatiſts*, and other ſubtle Combatans, that then on all

A Puritans *Sermon.*

S. Auſtin.

ſides aſſayl'd, the *Church*, I will not ſay Shee had beene defaced, (for ſo great a miſcheife GODS Providence would not ſuffer) but ſhe had vndoubtedly endured as many diſgraces as afflictions, & had not enlarged her ſelfe, and flouriſhed, as at this day ſhee does. *Cicero* ſays of a *Romane* Dunce, in his tyme, "*that he* "*would have beene a learned man amongſt the* "Brittains;" & I will affirme that theiſe formall Hypocrits would have ſeem'd very profound had they lived in the *ninth* Age of the *Church*, when ignorance had ſo clouded her, that ſhee could ſcarſely ſee, or bee ſeene. They put mee in mynd of the *Chriſtians* w^ch^ *Lucian* ſpeakes of in the Life of *Peregrinus*, whom hee maintaines to have beene ſo ſimple that they would ent^r^taine any halfe learn'd Jmpoſtor, and afford him an eminent place amongſt them. This Atheiſt who ieered his owne Gods, noe doubt would not ſpare ours, nor thoſe His Servants who bore His Name, & therefore ſlanderouſly, queſtionleſſe, layd this imputation on them. But I will boldly, becauſe truely, affirme, that theiſe *Puritanicall Chriſtians* will admit of any *Church-Mountebanke*, any *Literator*, ſo^e^ hee can ſhew him ſelfe ſeditious enough. Diſobedience to their *Sovereigne*, and his Edicts is a thing they p^r^feſſe. Hee commands to wearre the Surplice, and to reade his *Booke*, w^ch^ tollerates lawfull Recreations, on the Sab-

Cicero.

Lucian.

baoth, to the Congregations cõmitted to their charge. Moſt of them proteſt they had rather put of corruption, then put it on; that is, they had rather dye, then weare the one, or reade the other. Some more Politique amongſt them then the reſt, being driven to that ſtreight, that they muſt either bee conformable, or looſe their Livings, condeſcend to weare the Surplice; & to iuſtifie this their fact, vnder the coulor of Conformity, make this *Embleme* of *Innocency* more odious to the people, telling them that they would wear a Bable in y^e^ *Church* rather then leave Gods Service, and diſobey their *King;* what elſe implying that the Surplice, and a Bable, are things equivalent. And one of them, not long ſince, ſeeing that hee muſt either publiquely reade the *Booke of Lawful Liberty*, or forgoe his Parſonage, deigns ſo to reade it, indeed, but w^th^ preface :—"*Beloved in* "*the* Lord, *I am commanded by my* Sovereigne "King Charles *to reade this Booke to you; but* "Queene Elizabeth *was a very wiſe and godly* "*Woman.*" Had I a deſire to write what hereby hee intimates, I could not doe it; an awful Reverence to Gods *Vice-Gerent*, would ſo ſhake my hand. I muſt take leave ſo to certify them, that I have lived *two yeares* in their mother *Church* of *Geneva*, & that there is in their vſuall cuſtome, from after Dinner till Sermon tyme, & againe, from after Sermon till

A Puritans *Preface.*

Night, to play at *Bowles*, *Nine-Pinns*, *Palle-Malle*, a *Game* they ſo calle, & to ſhoote in *Gunns*, & *Croſſe-Bowes*, & to vſe diverſe other *Recreations*. But our Factioniſts think they doe nothing, if they excell not their Patterne, & therefore ſome of them waſh their Handes & Faces, after the manner of Children, on Saturday at night; ſome then cooke their Meate for Sunday; & others lye in their Cloths all night, becauſe they will not dreſſe them ſelves on the Sabbaoth. Nay, I knowe not who ſhutt vp his Bees, and ſmothered them, becauſe they ſhould not worke on that day.

If your *Lordſhips* and the other *Biſhops* ſhould introduce the Wafer into y^e^ *Church* (w^th^ w^ch^ the *Genevians* have received ever ſince their *firſt* Reformation, till within theſe few *years* paſt) what Combuſtion would they make in all the Quarters of this *Land?* Yet, hath the continuall vſe of It not cauſed any, y^e^ leaſt Mutiny, or Inſurrection, in that Citty.

Yet if theiſe men were onely thus ridiculous, they would make vs the better ſport, & they might be connived at; but they are dangerous, even above the Jeſuite. They teach Depoſition of *Kings*, as *Dr. Owen*, in a *Booke* of his called "Herod *and* Pilate *reconciled*," plainly demonſtrates. Nay, I had an *Engliſh Booke* of theirs, & I think I can yet recover it, that vrgeth many Textes of Scripture, to prove the lawfull-

Dr. Owen "Herod *and* Pilate *reconciled.*"

neſſe, not onely of depoſing, but alſo of murthering *Princes*, & quite puts downe *Mariana*, in that *King*-killing Doctrine. It was ſo contagious, that I was affraide it would have infected my other *Bookes*, and therfore I expell'd it my Study. They hold that y^e^ inferior Magiſtrate may depoſe the Superiour; & I remember to have reade a *Queſtion*, put by one of theiſe Incendiaries :—"*Whether, or no, if the Head "bee giddy, the Handes may not lawfully bind "it?*" And they have a Prophecy as pernicious as this Queſtion, w^ch^ is :—"*That there "will never bee an Order in this Lland, till "there bee a Diſorder;*" the dangerous Inference whereof is eaſy to bee vnderſtood.

A Puritans *Queſtion.*

A Puritans *Prophecy.*

In what Eſteem they have *Kinges*, is manifeſt to all men, by *Burtons* execrable and vnpardonable ſlander againſt *King Iames*, concerning the forementioned *Booke of Liberty;* w^ch^ villanous ſcandall required his Head, as well as his Eares. This irreverence, and incivility, to *Princes* I imagine they might vnhappily drawe from *Luther*, who ſhakes up *Henry* 8. in a very vnmannerly ſtyle, calling him "*momum, mimum, ſtultum, Pharaonem ;*" & all his Courtiers, hee termes "*Iannes*, & *Iambres.*" Hence wee learn, at what an infamous rate this magnanimous *Prince* bought his *Tytle* of *Defender of the Faith;* for bye his *Booke* againſt *Luther* hee purchaſed it. I dare ſay, never

H. Burton.

Prince & *Church-man* were better matcht then theiſe *two*. Though *Henry the* 8. was ſo fierce, & couragious that hee was called the *Man-Queller*, yet hee mett w^th^ one of as fiery a temper as him ſelfe. For *Luther* had, as often as hee, fac'd danger, and death it ſelfe, though not the ſame way; his Valour beeing paſſive, the *Kings* active. Yet, will the greateſt Favourers of *Luther* acknowledge, that hee never gave a more barbarous Teſtimony of his high mynd, then hee did in ſo ſhamefully reviling this mighty *Monarch*. Hee might have learned from *Pliny* that, "*Eloquentia ſine moribus male diſcitur.*" Pliny.

I have read that one of the *Chriſtian Cæſars* making a publique Oration before a whole *Academie*, where in hee now and then ſtumbled. *Priſcian*, a *Biſhop*, ſtanding behind him, ſaid, in ſom̃what too lowd a whiſper:—"Cæſar, *you* "*have forgotten your Grammer.*" To whom, hee, as lowd, replied:—"Biſhop, *you have for-* "*gotten your Ethickes.*" Certainly, wee owe Reverence & Reſpect to the Dignity of *Princes*, though our enemies; much more are wee bound to pay it thoſe who may rightly challenge the payment of that due Debt, by being placed by God over vs. Yet, as I ſaid before, theiſe Reforming Mutineers make as bold w^th^ the *King's Maieſty*, as they do w^th^ the *Pope's Holineſſe*. How they have abuſed *King Iames*, I have already related; and can, w^th^ the ſame facility, expoſe Biſhop. Cæſar.

to open view, how much, & how often, they have iniured his *Heroicke Sonne* now reigning, a *Prince*, great in the Vnion of the *Roſes*, greater in that of the *Lawrells*, but greateſt of all, in the *Love* of his *People*. He knowes full well, that full ill it went with Mankind, if the Almighty MAKER of all thinges ſhould confine His Favour to one, & neglect the remainder of Humanity, and therefore as a GOD on earth, (in imitatiõ of the Heavenly) diſtributes his Favours amongſt his Subjects; but not *eodem gradu*, becauſe they are not *eiuſdem meriti*. Like the Sunne, hee ſtrives to impart the Light of his Countenance to all, and where his Beames cannot reach, thither his Warmth extends. Though all cannot enjoy the honour of his Preſence, all are ſharers in the comforts of his Benefits. Hee hath beene, by his prudent Parent taught, that as a child that is hungry may bee ſtill'd awhile w^th^ dandling, and ſinging, but it muſt have the Breaſt, or it will not be contented long; ſo good and gracious wordes pleaſe well, but good deeds (as doing iuſtice, and ſeeking the common good) are they w^ch^ give the chiefe content to ſubiects. Nor doth the care hee takes for vs ever weary him; but is as indefaticable in doing good as Heaven in motion. How fortunate are wee in living vnder ſuch a *Prince*, who ſo farre excells his ſubiects in Vertue, as in Dignity. But more

happy are you, my *Gracious Lordes*, on whom his Beames are moſt plentifully beſtowed; & no leſſe bleſſed is hee in ſuch *Counſellrs*, in whom all the abilities of compleat Statiſts, & all the requiſites of pious, & learned *Church-Men* conſpire to advance the ſtate of the *Church*, & *Common-Wealth*, wherein wee live; & by whoſe holy and ſage monitions, our deare *Maſter's* Perfections are dayly both increaſed, and confirmed. O may Envy, w^th^ all her Engines, never give a ſtopp to thoſe your inceſſant endeavours to plant Peace & Plenty amongſt us. Well may Malice pry into your Actions; but once I am ſure ſhee ſhall never bee able to eſpie the leaſt blemiſh in them. In yo^r^ Judicaturs, Impartiality holdes the Scales; & you imagine the Bench to bee your Death-Bed. From your afflicted Petitioners, you take not ſo^e^ much as *Xeniola* (as *Pliny* profeſſed of him ſelfe) and all the Fraudleſſe *Iudges* the Auncients drewe, who tooke nothing frõ thoſe, for whom they had done moſt; but held the Service of the *State* amply rewarded in it ſelfe. It is not vnknown to you, that the iuſt man is like the Fable of the Snake, who, though Death cut him in ſunder, hee will ioine againe. Bee conſtant, moſt pious *Lordes*, in the vertuous, though rough and ſpiny courſe you are to runne; and approve your ſelves to bee the wiſe men *Senneca* ſpeakes of, the ſtate of whoſe mynd is

Pliny.

Senneca.

like that of y^e^ world above the Moone, where there is no change. This doing, though Oblivion may ſeize on your Tombes, on yo^r^ Et^r^nall glorious Memories it ſhall not.

Having ſatisfied your owne Conſciences, and the expectations of all good men, deſpiſe the vicious, & their Cenſures; for you owe neither the Divell, nor his Memb^rs^, any ſatisfaction.

I heare theiſe Enemies of GOD, and His *Church*, daily exclaime againſt your cruelty, & yet doubt of your Integritie in Religion, though you my *Lordes Grace* have publiquely expreſſed your Zeale to GOD, and His Houſe w^th^ that Ardency, Ingenuity, and Affection, that a man would thinke you ſtrove to demonſtrate the Soule may bee made viſible. They ſpare not to ſay, (to vſe their owne ſordid ſtyle) "*that a* "*cruell Counſellour to a* Prince *is y^e^ Hangmans* "*Factour;*" & I will not forbeare to acquaint them w^th^ this Truth, "*that hee who is merci-* "*full to y^e^ wicked, is cruell to the good.*" Theſe *Zoili*, as at firſt their diſabilities made them looke for no good from this *Church*, wherein Deſert meets with its reward above its wiſh; ſo ever ſince by their private practiſes againſt her, they give a ſure evidence they feare no evill ſhee can inflict. "*No Spirits* (ſaith *Livy*) "*are ſo ready to envy, and malice others, as they* "*whoſe Degree and Eſtate is not anſwerable to*

A Puritans *Proverb.*

A Chriſtianmans *Reply.*

Livy.

" *their haughty Myndes; & ſuch commonly, as* " *they hate the Vertue, ſo they deſpiſe, the good* " *Fame of another.*" How accurſed and miſerable were wee, if your *Lordſhipps* were of a Diſpoſition to entertaine the malice, and ſpite of ſuch Detractours, & to intereſt, and inſert publique Authority w^th^ in their private Factions. Surely, ſuch a ſlaughter of *Engliſh* would enſue, that we ſhould ſwimme to our Temples in a Flood of our owne Bloods, & come backe by the ſame Streame. But (thankes bee to GOD) your *Lordſhips*, & the reſt of that *Honourable Court* are ſoe farre from hearkening to their idle libellous ſuggeſtions, that you have chaſtiſed the Authours of them, though farr below the merit of their crimes. " *Acerrimus* Pliny. " *emendator timor*," ſaith *Pliny*. If I might heere preſume to inſert my humble Advice, I ſhould aſſure your *Lordſhips* that there wants nothing more to the ſuppreſſing of theſe Vipers, ſo ill affected to the *State*, then the hanging up one of their prick-eard Printers here; and the intreating the *Vnited States*, in his *Maieſties* name, to proclaime ſome great puniſhment, both againſt body & goods, againſt all ſuch as ſhall either write, or print, any thing factious againſt him ſelfe, his *Church*, or *State*. I beleeve, my *Lordes*, the *States* would not iudge it ſeemly, nor ſafe, to deny our *Royall Maſter* this Requeſt. In my Knowledge, *Amſterdam*

is the Nurſe of this, and all other ſerpentine Broodes. In this *Citty*, long ſince I mett w^th^ a two-legged *Church*, an *Engliſh-Weaver*, who held y^t^ God had but one Regenerate Child in the world, and that was him ſelfe; whom a Souldier, then preſent, confuted, with a very good Cudgell, & made this timerous *Church-Militant* flie into a Cocke-Loft. Were they barred printing at *Amſterdam*, wee are ſure that neither *S^t^ Omers*, *Lovaine*, nor *Doway*, ſhould have any of their cuſtome. To threaten the Writers onely with loſſe of eares, will never be a meanes to make them abſtaine from libelling. It would bee a greater loſſe in their eſteeme to have their tongues cut, or their teeth beaten out; for they are unparall'd Scoldes, and moſt tall Trencher-men.

They have good reaſon on their bare knees, w^th^ penitent teares from the bottome of their heartes humbly to praiſe God, that their Treſpaſſe (w^ch^ was no better than Treaſon) mett w^th^ ſo mercifull a *King* and *Councell*, as would accept of the eare for the head, w^ch^ by Lawe was forfeit'd. And this I will adde, that (in my Conſcience) *Junius Brutus* did not more vnwillingly execute his Children, for conſpiring againſt the Liberty of their Countrey, then your *Lordſhips*, & their other *Judges*, pronounced Sentence on thoſe impudent Delinquents, who have a thouſand Stratagems to

vndermine and overthrowe the preſent Governm^nt of the *Church*, & conſequently the *Common-Wealth*.

Of one thing I will warne them, that they want no more of the Grace of God, till by effect they manifeſt that they love the Peace of God; for till then noe man will beleeve that they have any meaſure of it at all. *S. Paul* in all his *Epiſtles*, ſaveing in that to the *Hebrewes*, where in (for ſome reaſons, beſt knowne to him ſelfe, hee writes commends to no man) placeth Grace before Peace; by w^ch hee gives vs to vnderſtand, that w^thout the Grace of God, wee can neither have Peace w^thin ourſelves, nor w^th others. If then they will not have us argue them of want of Grace, let them, by their Works, give vs good proofe that they love Peace. How precious this Peace is, in God's Eyes, Hee ſhewes in creating all other Creaturs by couples, but Man ſingle; that out of him alone all the Humane Race might iſſue; & ſome Jnterpretters, on this very place, affirme that Hee myſtically commended vnto vs, hereby, Vnity and Peace. At the Nativity of our Saviour, the Angells declared this Peace to all men; and after His Reſurrection, Hee Him Selfe bequeethed it to His Diſciples. Let them therefore pretend Religion no more, vnleſſe they bring Deeds, as well as Wordes, to warrant that they love their neighbour as them

S. Paul.

Gen. i.

S. Matthew.

S. Iames.

ſelves. If they will liſten to *S. Iames*, hee will informe them "*that this is true Religion* "*& undefiled before* GOD, *to viſitt the Widdowes* "*and Fatherleſſe, &c.*" Envy, that ruſt of their Soules, will at length conſume them; for we all know they fetch this holy Fire, they ſo much boaſt of, frō the Divell's Kitchen, who firſt envying Man for aſpiring to that Supreme Place hee fell from, ſought to ſupplant his Happineſſe, and to drive him out of the Terreſtriall & Celeſtiall Paradiſe.

If for this, my Charitable Advice, they (keeping their owne Cuſtome) return mee ill Language, I muſt not onely, with Patience, endure it, but applaud my Fate, w^ch^ will allowe mee ſuch glorious Companions in my Sufferings, as my *King*, the *Lordes* of His *Councell*, both *Spirituall*, & *Temporall*, and all the *Fathers* of the *Primitive Church*. I will give them good Security never hereafter to reply to any ſottiſh ſatyricall *Pamphlett* of theirs. They and others complaine that they are not fully anſwered by *D. Heylin*, & *M^r^ Dowe*, and therefore much leſſe will they bee ſatisfied by my vnable penne. The beſt Tennis-player living cannot ſhew his cunning, if his Oppoſer cannot put him to the beſt of his Play; neiy^er^ can the beſt Schollar breathing ſhew his learning in refuting the idle obiections of a ſhallow Adverſary, who denies thinges vniverſally granted. The moſt compendious

A Briefe and Moderate Anſwer, to *Innovations unjuſtly charged.*

way of confuting theiſe Wranglers is to give them the lye. If my Vote might paſſe, I would *firſt* have them anſwered by *Weſtminſter* Scholars, *next* by Eaton, & ſo^e ſucceſſively, by all the *Free-Schooles* throughout the Land.

I will adde no more, touching my ſelfe, but this, that I will give the whole body of their *Schiſme ſeaven years* to paralell that *Panegericke* of myne, w^ch they ſo much vilifie, and could wiſhe they had another *Robert Wiſedome* to helpe them. And I dare them, or any malignant Cenſurer, of what Sect ſoever, to write *The Bleſſed Virgins Story* after mee. I know theiſe *Simplicians*, out of the iointe Stocke of their witts, are not able to equall it; & therefore turne deſpaire into iudgment. Had I debaſed her all I could, theiſe ſworne Enemies of all her infinite Graces, had extoll'd mee to the Skies; or had I ſuperſtitiouſly idolatriz'd her, the *Papiſts* had both magnified and advanced mee; where as (keeping the middle) I am cryed downe by both the extremes. But I loath all Preferment that muſt bee acquired by ſwimming againſt the Streame of that *Church* from whom I received the *firſt* Principles of my Religion, w^ch, till death, I will preſerve entyre. It were a vaine Ambitiõ in mee to ſeeke to ſhunn the common fate of all *Bookes*, "*Laudatur ab his, culpatur ab illis.*"

Femall Glory.

To give the world a Teſtimony that I freely forgive *Burton* and his fellow Martyr, (*Qui bene loqui non didicerunt*) for what they have written, or intended againſt mee, I have lately diſſuaded a Friend of myne from publiſhing a *Treatiſe* the Tytle where of is this:—*The Lives of the* three *Crop-Eard* Saints, *who* firſt *ſuffered within their Heads*, next *without*; firſt *loſt their Wits*, then *their Eares*, *&c.*

I moſt ſubmiſſively crave yo^r *Lordſhips* Pardon, for importuning you w^th this weake *Diſcourſe*, vnworthy of your Viewe, and vnable to endure the teſt of your more profound, and ſtrong Judgments; where in, if I have beene a little too tart, I humbly beſeech your *Lordſhips* to impute it to the extremity of the Wrong done mee.

I will now conclude w^th this beſt of Antidotes againſt the worſt venome Detraction can ſpit out, "*Regium eſt male audire, cum benefeceris.*"

Your Lordſhips

Moſt humble, loyall Servant,

ANTONY STAFFORD.

The Femall Glory:

or

The Life and Death of

OUR BLESSED LADY,
The Holy Virgin,
Mary,
GODS Owne Immaculate Mother;
To whose Sacred Memory the
Author dedicates these his
humble Endeavours:

A Treatise worthy the reading & meditation of all modest Women, who live under the Government of Vertue, & are obedient to her Lawes.

By ANTH: STAFFORD, Gent.

"A Woman shall compass a MAN."—JER. xxxi. 22.

LONDON:
Printed by *Thomas Harper*, for *John Waterson*, and are to be sold at his Shop in *Pauls* Church-Yard, at the signe of the Crowne. 1635.

"O *Mother Maide*, O *Maide* and *Mother* fre,
O *Buſhe* unbrent, brenning in *Moyſes* ſight,
That raviſhedſt doun fro the Deitee
Thurgh their humbleſſe the goſt that in thee alight.

. . . . .
. . . . .
. . . . .

Lady, thy bountie, thy magnificence,
Thy vertue, and thy gret humilitie
Ther may no tong expreſſe in no ſcience.

. . . . .
. . . . .
. . . . .

My Conning is ſo weke, O bliſsful *Queene*,
For to declare thy grete worthineſſe
That I ne may the weighte not ſuſtene."

Chaucer, *The Prioreſs' Tale.*

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"We believe the *Mother* of our LORD to have been not only before and after His Nativity, but alſo for ever, the moſt *Immaculate* and *Bleſſed Virgin*." BISHOP PEARSON.

"Far be it from any *Chriſtian* to derogate from that ſpecial privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the *Mother* of our LORD, ſo long as we give her not that worſhip which is due unto the LORD Himſelf." BISHOP PEARSON.

"Making mention of the *All-holy*, *Undefiled*, and *Moſt-Bleſſed Mary*, *Mother* of GOD, and *Ever Virgin*, with all Saints, let us commend ourſelves, and each other, and our whole life unto CHRIST our GOD." BISHOP ANDREWS.

The Epiſtle Dedicatory.

TO THE MOST HAPPY MISTRESSE of all imaginable Graces, which beautifie, and ennoble, both body, and minde, the

LADY THEOPHILA COKE.

Madame,

MY Motives for the Dedication of this enſuing *Treatiſe* to your *Ladiſhip*, are *three;* your Knowledge, your Vertue, and my owne Obligation. For the *firſt;* as is it to you a ſingular Ornament, and Content, ſo is it to me a ſpeciall Comfort; for you cannot delight more to underſtand, then I doe to be underſtood. Had I written to your *Ladiſhip* in the *Roman* Language, the *French*, the *Italian*, or the *Spaniſh*, they had beene almoſt as familiar to you as this your native Tongue, in which you are *Miſtreſſe* of ſo great

an Elegancy, that no words are ſo fit as your owne, to eternize your owne Actions. But theſe are only the conveyances of Learning, the vaſt body whereof you have fathom'd, and in every ſeverall part of it are *Miſtreſſe* of as much, as the want of an Academicke Education, and the manifold divertments incident to your Sexe, permit. And of this ineſtimable treaſure, Modeſty keeps the key, and ſhuts out Oſtentation; not ſuffering a word to iſſue forth, without a Grace to attend it. Hence, it comes to paſſe, that as it is impoſſible to handle perfumes, without bearing away part of their ſent; ſo, to converſe with you, without ſavouring of your Goodneſſe. Nor does your Diſcourſe alone reliſh of your ſweet Diſpoſition; for you reade not of a Vertue, which you forthwith put not into act, and adde to it a greater beauty, then it had in the Example from which you deriv'd it.

The conſideration, *Madam*, of theſe your Excellencies, confirm'd in me a beliefe, that this Portraiture (though imperfect) of the Prime *Preſident* of Femall Perfection, would prove a Preſent moſt acceptable to your *Ladiſhip*, to whoſe Innocency you make as neer an approach as any thing mortall can doe. Should I ſay you are without ſinne, I ſhould impiouſly contradict the *Scriptures*. Should I ſay you have any, I ſhould unjuſtly goe againſt mine

own knowledge; for neither I, nor I think, Envy her ſelf, could ever yet diſcover in you the leaſt imperfection. Sure I am, if you have infirmities, they are inteſtate, unleſſe you place your owne Conſcience for a witneſſe, which it will not better become to judge it ſelfe, then it will doe my Charity to cleare it. Nor is this Purity of yours froward, and formall; but gentle, free, and communicative. You ſhew the world that there is a Chriſtian Freedome, of which we may lawfully partake. By your faire Demeanour you cleerly demonſtrate, that Sanctity may be without Auſterity; and Vertue ſecurely ſociable, and that ſhee is more fruitfull in ſociety, than in ſolitude.

This teſtimony, *Madame*, Truth, and the people (whoſe Regiſter I am) commanded mee to give you, and commend to Poſterity. I cannot deſcend to ſuch baſeneſſe, as to flatter you; yet, (if I ſhould,) would not you be flatter'd, who are like a ſweet Inſtrument, that ſends forth a delightfull Sound without being ſenſible of its owne Harmony. No, no, *Heaven* forbid my lines ſhould bee like thoſe Sacrifices, out of which they uſed to plucke the heart, but leave the tongue behinde. I ſeriouſly proteſt, that if you were *Empreſſe* of the World, and were withall as eminent in Vice, as you are in Vertue, I would not give you the leaſt praiſe in exchange for all your

large poſſeſſions, for no gold ſhall ever winne mee to guild ſinne. And I freely confeſſe, that if within the large circuit of my Converſation, or Reading, I could have found a feminine Example, fairer then your owne, to her peruſall, if living, I had commended this *Treatiſe*, if dead, had bequeath'd it to her Memory. Such a proſtituted Eloquence, as made Apologies for *Meſſalina*, and *Quartilla*, are, to me, odious. But wee muſt warily diſtinguiſh betweene a groſſe Flattery, and a due Praiſe; the latter of which, ſaith *Pliny*, no man contemneth, till hee hath left to doe things praiſeworthy. As we cannot over-worſhip the True DEITY, ſo wee cannot over-praiſe a true Piety.

Plinius ſecundus in Epiſt.

It onely now reſteth, that I offer up to your *Ladiſhip*, *two* Petitions; the *firſt* of which is, that you would vouchſafe to permit this *Booke*, under your gratious Patronage, to doe that where you are not, which you performe where you are; that is, to confirme the good, and convert the bad. The *next* is, that your *Ladiſhip* would be pleaſed to accept of my ſubmiſſive Gratitude, which, though great, can be no way proportionable to the infinity of your favours. Theſe I would endeavour here to ſumme up, were I not deterred from the attempt by Impoſſibility, and your nobleſt Nature; to which nothing is more diſpleaſing, than thankes for an old Benefit; nothing more

pleaſing, than the conferring of a new. I chooſe, therefore, rather to be argued of Ingratitude, than of offending your *Ladiſhippe*, whoſe ſervice next to that of God, I juſtly glory in, it being the onely Honour now left,

Your Ladiſhips

Moſt humble, loyall Servant,

Anth. Stafford.

To the Feminine Reader.

YOU are here preſented, by an extreme Honourer of your Sexe, with a Mirrour *of Femall Perfection. It is not a* Glaſſe, *wherein a Babe, a Foole, or a Monſter may ſee it ſelfe, as well as you. By this, you cannot curle your haires, fill up your wrinckles, and ſo alter your Looks, that Nature, who made you, knowes you no more, but utterly forgets her owne Workmanſhip. By this, you cannot lay ſpots on your faces; but take them out of your Soules, you may. By this, you cannot compoſe your Countenances; but your Mindes, you ſhall; and give them a never fading Beauty. In this, you may diſcerne all Vertues, and all Graces at their full growth. Here, you may diſcover Charity diſtributing; Temperancy abſtaining; Patience ſuffering; Humanity yeelding; Chaſtity reſiſting; Valour combating; and Prudency aſſiſting all theſe. Here,*

any Ornament you already have, you may better; and any you have not, you may purchaſe, at the eaſie rate of reading, and imitating. Here, you may learne to transforme your ugly Vices, into as amiable Vertues.

This Glaſſe *will not flatter you; nor, if you be angry with it, for ſhewing your Deformities, can you breake it. Both the matter, and the reflections, here, are all internall; and, therefore, not tangible. This is Shee, whoſe Embleme, ingenious Antiquity made an* Vnicorne, *laying his head in the lappe of a* Virgin. *This is the faire* Tree, *whoſe lovely Fruit, once taſted, expels, not for a time onely, but for ever, the Venome of the moſt deadly ſinnes. This is ſhe, who was, on Earth, a* Confirmer *of the good, and a* Reformer *of the reprobate. All her Viſitants were but ſo many Converts, whoſe bad affections, and erronious opinions, the ſweetneſſe of her diſcourſe had rectified. The Leproſie of ſinne was her daily cure; and they (whom Vice had blinded) were, by her, reſtored to their inward ſight, and their proſtrate Soules adored Divine, Majeſticall Vertue, reſiding in this Sacred* Temple. *The Conference with her, rais'd them above themſelves; and enfranchis'd their Soules, till then, chained to their bodies. The knowledge of her, humbled the moſt proud natures; for the luſtre of her Merits, render'd their owne obſcure. O make the emulation of this chaſte* Turtle *your onely*

ſtudy! And not in words onely, but in deeds alſo ſhew your ſelves Proficients; for Vertues meditated, and not acted, do but puffe us up the more, wee eaſily beleeving, that wee are what we reſolve to be. On this, ground your beliefe, that ſhee amongſt you who ſhall conſtantly tread in her paths, ſhall at length arrive at the Celeſtiall Paradice *which now ſhe inhabits, and ſhall receive this Salutation, not from an Angell, but from* God *Himſelfe;* Welcome, thou faire Soule, full of Grace, enter into the Glory, I have prepared for thee.

To the Maſculine Reader.

FOR to you alſo (though of a different Sexe) this *Booke* belongs, to whom the Sacred *Subject* of it brought the ſame Eternall Benefit, ſhee did to her owne kinde. Neither doth ſhe onely require your Gratitude, but your Imitation, whoſe meaneſt Perfection farre excels all your ſo long vanted maſculine merits. I doubt not, but by the more, and leſſe knowing of you, I ſhall be diverſly judged. The *firſt* will argue mee of Indiſcretion, in that I choſe not a Matter of a higher nature, whereby to make a demonſtration of my ſufficiency. To theſe I ſhape this anſwer, that my Invention could not ſoare higher; for whether wee regard her Perſon, or her divine Gifts, ſhee is, in Dignity, next GOD Himſelfe. There is nothing of ſo ſublime a ſtraine as Vertue, which enters Heaven, when Subtility, and Curioſity are juſtly excluded. It is Vertue muſt

ſave us; for in knowledge, the Divell himſelfe farre exceeds us. There is no Argument, as I take it, ſo important, or concernes us ſo much, as that of our Salvation. Theſe men would have mee buſie my ſelfe in the Phyſicks, to finde out of what—not wherefore I am made: Or in the Mathematickes, to learne how farre it is to Heaven—not how to come thither: Or in Divinity, to bee inquiſitive whether, or not CHRISTS miraculous feeding of ſo many, was by Augmentation, or Multiplication, of the Loaves and Fiſhes: Whether or no they who were born with ſight, & afterwards loſt it, being reſtored to it againe by CHRIST, ſaw better after the Cure, than they did before their Blindeneſſe; And whether or no the Dead, who roſe with our SAVIOUR, aſcended with Him, or were againe reduc't to Duſt.

To theſe needleſſe accute follies, I aſpire not. How many are there now in Hell, who while they liv'd here, were eſteem'd the Organs of the Sciences, the Temples of Wiſedome, nay Oracles, as if they had beene form'd in Heaven, and ſent downe hither full fraught with GODS Owne Secrets, yet now deteſt their former vaine Knowledge, as much as the Darkeneſſe they lived in? But in this kingdome of Woe and Horrour, none of Vertues ſubiects ever reſided. Let them therefore cenſure on, they ſhall not ſo much as ſhake my ſecurity; for I

know it fares with univerſall Learning, as with the Vniverſe, wherein there are more Delinquents then Iudges.

The opinions of theſe I can well tollerate, becauſe they proceed from Science, though erronious. But there are ſome whom I have heard to paſſe their caſting Verdicts on the moſt meriting *Authors*, who deſerve themſelves to bee hang'd, for ſo often violating their owne mother tongue, did not their ignorance pleade their pardon. Let theſe poore wretched things, who, what they heare in the laſt company, vent for their owne in the next, ſhare amongſt them my ſcorne, and pitty, as being far below my anger. I am not ignorant that he who feares the pale meager Family of the *Zeili*, muſt onely write to his owne *Lar*. If to the truely Vertuous, the truely Underſtanding, I can approve theſe my humble Indeavours, and draw any *one* Soule, but *one* degree nearer to Goodneſſe, my holy ambition, and my no ſmall labour, ſhall receive an ample ſatisfaction.

It now remaines that as to theſe latter, I ſeeke to approve all my actions, ſo to them I likewiſe eſſay to iuſtifie this preſent Worke. I am the *firſt* (to my knowledge) who hath written in our vulgar tongue on this our *Bleſſed Virgin*, drawne thereto I confeſſe by the ſtrength rather of affection, than of ability.

Yet, withall, I profeſſe that I am her Admirer, not her Idolater; and that I no way allow of their profane cuſtome, who robbe GOD of His Honour, and beſtow it on her. But this I will ſay, that though I impute not the late troubles, and afflictions, of the *Proteſtant Party* in *Germany*, to the ſmall reverence there paid her (many of GODS Iudgements according to *Saint Auſtin*, being ſecret, none unjuſt); yet, truely, I beleeve that the undervaluing of *One* ſo Great, and Deere in CHRISTS Eſteeme, cannot but bee diſpleaſing to Him; and that the more we aſcribe to her (ſetting Invocation apart) the more gratious we appeare in His Sight. I have beene as cautious in the penning of this *Treatiſe*, as poſſibly I could, and (in imitation of Vertues own ſelfe) have kept the meane. But all pretenders to Divinity know, that without the helpe of Eccleſiaſticall Hiſtory, we can ſpeake little of her Life, or Death; ſo ſparing is the *Holy Writ*, in the mention of her. The *Scholaſticall*, and *Eccleſiaſtical Writers* inſerted in this Booke to truſt, or diſtruſt too much, is alike erronious; and therefore I referre all to the diſcretiõ of the *Reader*.

S. Auſtin.

I will onely adde this, that ſince the finiſhing of this *Story*, I have read a *Booke* of the now *Biſhop* of *Chicheſter*, entituled *Apparatus*, &c. and am glad to finde that I have not digreſſed

from him in any one particular. I conclude with this Proteſtation, that if I have ſwerved in any, the leaſt, point from the Tenents received in the *Engliſh Church*, I ſhall bee moſt ready to acknowledge my ſelfe a true Penitent. Farewell.

Meditationes,

Poeticæ & Chriſtianæ, in Annunciationem

Beatæ Virginis,

M. A.

Aue Maria.

AVISA es quondam, perque omnia ſecula gaude,
Omnia quæ gaudi ſecula tempus habet.
Stipaſti quæ lætitia caſtum aluear alui.
Æquum eſt lætitiæ mella ut in aure bibas.
Tu gaudi Verbum peperiſti, & dicit Avete
Omnibus: atque omnis terra revibrat Ave.
Sed tu ſalvificum genuiſti in ſecula Salve:
Noſtra eccho nudum nomen honoris, Ave.

Gratia Plena.

Quam ſunt plena ſuo diſtenta alvearia melle,
Quod flore e vario Chymica ſtillat apis:

Quam plena eſt adamante ſuo, teres area gemmæ,
Quæ quod non recipit, prenſat amore decus:
Quam plena eſt radijs ſolaribus aurea luna,
Oppoſitum toto cum bibit orbe jubar:
Quam plena eſt Charitum, Charitum modulata chorea,
Tam plena eſt decoris Virgo Maria Dei.
Invide quid fontem criſpas? mirabile non eſt
Si gravida eſt Charitum, qua gravidata Deo *eſt.*

Dominus tecum.

Humani lapſum generis ſub triſtibus umbris
Luxerat Angelici curia tota chori,
Et reparari iterum coniuncti numinis anſa
Virgineo optavit poſſe videre ſinu.
O homo quam ſit grata ſalus tibi propria! quando
Angelica exultat turba ſalute tua.

Benedicta tu in mulieribus.

Morborum mors intravit longo ordine mundum,
Fæminea quondam ſolicitata manu:
Sic Charitum Vita intravit longo agmine mundum,
Fæminea Mariæ *ſolicitata fide.*
Fons nobis vitæ, vitā pariendo fuiſti:
Noſque erimus laudis fons, benedicta tibi.
Nam dignum eſt per quam cæpit benedictio vitæ,
Vt ſit præ ſexu ter benedicta ſuo.

Et Benedictus Fructus Ventris tui.

Eructaſſe bonum pleno de pectore Verbum,
Divino ſeſe prædicat ore Pater.

Hoc CHRISTUS *Verbum eſt, quod de bonitatis abyſſo,*
Effudit caſto Virgo Maria *ſinu.*
Gratum eſt, & iuſtum pariter, Benedictio ut ipſa
Fuſa repercuſſo ſit benedicta ſono.

SPIRITUS SANCTUS ſuperveniet in te.

Vt Zephiri teneris ubi ſibilat halitus hortis,
Dulcis adoratæ depluit aura roſæ:
Spiritus at flori tam molliter oſcula libat
Vt non Virgineos explicet ore ſinus:
Sic Mariam SANCTUS DEITATIS SPIRITUS *afflat:*
Numina & caſtus flumina fundit onyx.
Nec tamen æterni ſolvit tibi clauſtra pudoris:
Statque tuæ implicito culmine turbo roſæ.
CHRISTUM *illibata de Virgine credite natum;*
Sic illibato eſt cortice natus odor.

Et Virtus ALTISSIMI obumbrabit tibi Epigramma diſſertum.

Vt genuit magnum Pater extra tempora natum:
Tempore ſic natum Virgo Maria *brevem.*
Prodijt in mundum ſibi par, ſubſtantia diſpar:
Vt ſine Matre DEUS, *ſic ſine patre Puer.*
Grande puerperium DEUS *eſt: maiuſque videtur*
Non eguiſſe viro, non eguiſſe Deâ.
Caſta fugit lucem, Virgo paritura ſub umbrâ:
Et paritura umbram preſtitit ipſe DEUS.
O condeſcenſus nova gratia: luminis Author
Ipſe creaturæ vertitur umbra ſuæ.

Vtque invisibilis lucis Pater author habetur.
Sic est visibilis Virgo Maria *genus.*
Visurus numen Moses *penetravit in umbram:*
Tunc Christus *numen tunc Pater umbra fuit.*
Migremus tenebræ ad lucem, dum nomine verso,
Proque die tenebra est, pro tenebraque dies.

The Ghyrlond of the BLESSED VIRGIN MARIE.

THERE, are five *letters in this Bleſſed Name,*
Which, chang'd, a five-*fold Myſterie deſigne,*
The M. *the* Myrtle, A. *the* Almonds *clame,*
R. Roſe, I. Ivy, E. *ſweet* Eglantine.

Theſe forme thy Ghyrlond. Wherof Myrtle *green,*
*The gladdeſt ground to all the numbred-*five,
Is ſo implexed, and laid in, between,
As Love, here ſtudied to keep Grace alive.

The ſecond *ſtring is the ſweet* Almond *bloome*
Ymounted high upon Selinis *creſt:*
As it, alone, (and onely it) had roome,
To knit thy Crowne, and glorifie the reſt.

The third, *is from the garden call'd the* Roſe,
The Eye of flowers, worthy, for his ſcent,

To top the faireſt Lillie, *now, that growes,*
With wonder on the thorny regiment.

The fourth *is humble* Ivy, *interſert,*
But lowlie laid, as on the earth aſleep,
Preſerved, in her antique bed of vert,
No faiths more firme, or flat, then, where't doth creep.

But, that which ſummes all, is the Eglantine,
Which, of the field is clep'd the ſweeteſt Brier,
Inflam'd with ardor to that myſtick Shine,
In Moſes *Buſh, un-waſted in the Fire.*

Thus, Love, and Hope, and burning Charitie,
(*Divineſt Graces*) *are ſo entermixt,*
With od'rous ſweets and ſoft Humilitie,
As if they ador'd the Head, wheron th'are fixt.

The Reverſe

on the other ſide.

THESE Myſteries do point to three *more great,*
On the reverſe of this your circling Crowne,
All pouring their full ſhowre of Graces downe,
The Glorious TRINITY *in* VNION *met.*

Daughter, *and* Mother, *and the* Spouſe *of* GOD,
Alike of Kin, to that moſt Bleſſed TRINE,
Of PERSONS, *yet in* VNION (ONE) *Divine.*
How are thy gifts, and graces blaz'd abroad!

Moſt holy, & pure Virgin, *Bleſſed* Mayd,
Sweet Tree *of Life, King* Davids Strength *and* Tower,
The Houſe *of Gold, the* Gate *of Heavens power,*
The Morning-Star *whoſe light our Fal hath ſtay'd,*

Great Queen *of Queens, moſt mild, moſt meek, moſt wiſe,*
Moſt venerable. Cauſe of all our joy.
Whoſe chearfull look our ſadneſſe doth deſtroy,
And art the ſpotleſſe Mirrour *to Mans eyes.*

The Seat *of Sapience, the moſt lovely* Mother,
And moſt to be admired of thy Sexe,
Who mad'ſt us happy all, in thy reflexe,
By bringing forth Gods *Onely* Son, *no other.*

Thou Throne *of Glory, beauteous as the Moone,*
The roſie Morning, or the riſing Sun,
Who like a Giant haſts his courſe to run,
Till he hath reach'd his two-*fold point of Noone.*

How are thy Gifts and Graces blaz'd abro'd,
Through all the lines of this circumference,
T' imprint in all purg'd hearts this Virgin ſence,
Of being Daughter, Mother, Spouſe *of* God?

B. J.

A Panegyricke upon the BLESSED VIRGIN MARY.

WHAT eye dares ſearch the brightneſſe of the Sun?
What Pencill draw it? What conception
Is cleane enough, thy Pureneſſe to deſcry,
Or ſtrong enough, to ſpeake thy Dignity
Bleſt *Mother* of our LORD, whoſe happy ſtate,
None but an *Angels* tongue did firſt relate?
Thou wert on earth, a *Starre* moſt Heavenly bright,
That didſt bring forth the SUNNE that lent thee light;
An earthly *Veſſell* full of Heavenly Grace,
That broughtſt forth Life to *Adams* dying race;
For GOD on earth, thou wert a Royall *Throne;*
The *Quarry*, to cut out our Corner Stone;
The choſen *Cloth*, to make his mortall Weed,
Soile bleſt with Fruit, yet free from mortall Seed.

In marriage bands thou ledſt a *Virgin* Life;
And though untouch'd, becam'ſt a fruitfull *Wife.*
Though thou to aged *Ioſeph* wert aſſur'd,
No carnall love that ſacred League procur'd,
All vaine delights were farre from your aſſent,
For chaſt by Vow, you ſeal'd your chaſt Intent.
Thus GOD His *Paradiſe* to *Ioſeph* lent,
Wherein to plant the TREE of Life He meant,
To raiſe a Birth miraculous, and by
His Sacred Wayes of Power, diſcloſe that High
And Holy Myſtery, which *Angels* (though
So full of Light) deſir'd to peepe into.
When thou thy MAKER didſt bring forth; and He,
Whoſe Age had beene from all Eternity,
Was borne an INFANT from thy Bleſſed Wombe,
He lay encloſed in that narrow Roome,
Whoſe greatneſſe Heaven & earth could not containe.
Who made the world, and Nature did ordaine,
Was made of thy Fleſh; He, Whoſe open'd Hand
Feeds all the Creatures both by ſea and land,
That even to thee thy life and being lent,
Did from thy Breaſt receive His Nouriſhment.
His Birth no humane tongues were fit to ſing,
Th' Angellike *Quire* did greet their New-Borne KING,

So bright a Conſort, and ſo ſweet a Lay
Made night more faire and cheerfull than the day,
And little *Bethlem* with more Glory fill'd,
Than all the *Roman* Pallaces could yeeld.
How wondrous great is then thy happineſſe
That wert His *Mother?* But who can expreſſe
So high a bliſſe? When we deſire to fame
Some other Maid, or vertuous Womans name,
When we of other Ladies write the lives,
Of chaſte Maides, happy Mothers, conſtant Wives,
Such as beſt Writers have renown'd of yore,
When we have told their noble Vertues o're,
We draw examples, and beſides their owne
Faire ſtories, praiſe them by compariſon.
But in thy life we cannot; thou alone
Canſt not at al admit compariſon.
So far thy happy Name and Honour lives,
Above all other Mothers, Maids, or Wives,
That 'twere a ſinne, when we thy ſtory tell,
So much as once to thinke of Paralell.
Wee'l let thee in thine owne pure Titles live,
And ſpeake no praiſe of thee, but poſitive;
As when we ſay all ages, nations all
Shall thee moſt Happy among women call,
That of the greateſt bleſſing GOD ere ſent
To ſinfull man, thou wert the *Inſtrument.*

T. H.

Another Panegyricke on the

BLESSED VIRGIN MARY.

I DOE not tremble, when I write
A Miſtreſſe praiſe; but with delight
Can dive for Pearles into the flood,
Fly through every Garden, Wood,
Stealing the choice of flowrs, & winde,
To dreſſe her body or her minde;
Nay the Saints *and* Angels *are*
Not ſafe in Heaven, *till ſhe be faire,*
And rich as they; nor will this doe
Vntill ſhe be my Idoll too:
With this ſacriledge I diſpence;
No fright is in my Conſcience,
My hand ſtarts not, nor do I then
Finde any quakings in my pen,
Whoſe every drop of inke within,
Dwels as in me, my Parents ſinne,

And prayſes on the paper wrot,
Have but conſpir'd to make a blot,
Why ſhould ſuch fears invade me now,
That writes on her? to whom doe bow
The Soules of all the Iuſt; whoſe place
Is next to Gods, *and in His Face*
All creatures and delights doth ſee
As Darling *of the* Trinitie;
To whom the Hierarchy *doth throng;*
And for whom Heaven *is all one ſong.*
Ioyes ſhould poſſeſſe my Spirit here,
But pious ioyes are mixt with feare.
Put off thy ſhooe, 'tis Holy Ground,
For here the flaming Buſh *is found,*
The miſticke Roſe, *the Iv'ry* Tower,
The morning Star, & David's Bower,
The Rod *of* Moſes, *and of* Ieſſe,
The Fountaine *ſealed*, Gideons Fleece,
A Woman *cloathed with the* Sunne,
The beauteous Throne *of* Solomon,
The Garden *ſhut*, *the living* Spring,
The Tabernacle *of the* King,
The Altar *breathing Sacred Fume*,
The Heaven *diſtilling Honie-combe*,
The untouch'd Lilly *full of Dew*,
A Mother, *yet a* Virgin *true*
Before and after ſhe brought forth
(*Our* Ransome *of Eternall Worth*)
Both God & *Man, what Voice can ſing*
This Myſtery, or Cherubs wing

Lend from his golden Stocke, a Pen
To write, how Heaven *came downe to men?*
Here feare, and wonder ſo advance
My Soule, it muſt obey a Trance.

A Panegyricke,

dedicated to the eternall Memory,
and glorious Fame of the
Blessed Virgin Mary.

LEND me, *Elias*, Chariot to inſpire
My feeble Muſe. Wheeles of Celeſtiall Fire
Beare her from Earth, purge ev'ry looſer thought
This duller ayre, or that groſſe dunghill wrought.
Let all her ſtraines be pure, cloath her in white,
And innocent wit; let her chaſte Soule delight
In no adulterate line, no wanton ſenſe,
Let all her knowledge be her Innocence,
As *Adams* ere he fell; then will ſhe raiſe
A Maiden Spirit, to chant a *Virgins* Praiſe.
Yet let her not be barren, but bring forth
Zeale, to each eare ſhe ſtrikes, ſo ſhall her worth
Shine like the *Saint* ſhe ſings of, wonders doe,
And be as ſhe a *Maide*, and *Mother* too.

Inſtruct me you *nine* Orders how to ſing,
Or let a *Cherubin* pluck me from his wing,
A quill to write the Story, or entreate
Your Brother *Gabriel* from his bleſſed Seate
To viſit Earth, and teach mee, leſt I miſſe
To ſalute *Mary* in a voyce like his.

Sleepe on your eyes, faire Virgins, long hath ſtaid,
Riſe, and to *Bethlem* run, to ſee a *Maide*.
Riſe Matrons, in your armes your Infants beare,
To *Bethlem* haſte, and ſee GODS *Mother* there.
Matrons, and Virgins runne, haſte all to ſee,
Both joyn'd in one, a fruitfull Chaſtity.
Then every Matron this great Wonder tell,
And every Virgin chant a Canticle,
Sing *Bleſſed Marys* praiſe, ſing that for her
IEHOVAH rivall'd with a Carpenter.
Mary, deriv'd from *two* moſt glorious Springs,
The bloud of *Levies Prieſts*, and *Iudahs Kings*,
Which did as in a Type foreſhew her ſtory,*
To be the *Mother* both of Grace and Glory.
Sing of her birth, how not redeem'd with prize,
Her Father payd her as a Sacrifice
Due to his GOD, when others ranſom'd be
With Shekles, as it were a ſlavery
To ſerve their MAKER, and the Parents feare
To truſt Him with the wardſhippe of their Heire.
But the bleſt *Maide* whom *Angels* now admire,

* St. Auſtin, Baronius, *and others, hold that ſhe was deſcended from the* Tribe *of* Levi, *which the now* Biſhop *of* Chicheſter *oppoſeth.*

(Glad they have got her to encreaſe their Quire)
In child-hood *firſt* her *Virgin* taſke begun,
And in the *Temple* pray'd a pretty *Nun;*
That the *firſt* breath ſhe ſuckt was holy aire,
And the *firſt* word ſhe learn'd to liſpe, was
Pray'r.
There might you ſee an *Infant Saint* out-vie
The *Levites* in Devotion, and an eye
Caſt up to *Heaven*, ere it the earth had knowne;
Whole ſhowers of teares in pious ſorrow ſhowne
For *Eves* offence, not hers, ſhee did begin
To learne Repentance, ere ſhee knew to ſinne.
Each morning ſtrove the early Larke, and ſhe
Who *firſt* ſhould chant their Sacred Melody.
He that had ſeene her might by very ſence
Have prophecied an Age of Innocence
Reborne with her. I ſhould have thought her
one
Of the great *Cherubins* ſent from its Throne
To breed a race of *Angels*, and ſupply
Their roome that fell by proud Apoſtaſie.
Thus ſhe grew up in Zeale, and holy Feares,
Yet ſtill Devotion would out-bid her *yeares*,
Till * at *fifteen* (when others holier fires
Grow to more wanton, and unchaſte deſires)
The *Prieſts* bethought a Huſband for her bed;
But *Marys* thoughts all unto *Heaven* were fled.
Yet was ſhe *Ioſephs Spouſe*, not with th' intent
T'unlooſe her Virgin Zone, but to prevent
The ſutes of others, and enjoy more free

* *The opinion of* Mantuan, *how true I know not.*

The treaſure of unſpotted Chaſtity.
Who will beleeve the Wonder I have ſaid?
Mary a Huſband tooke, to live a *Maide.*
Dare not thou *Ioſeph* to approach too neare
This Heavenly *Arke;* thy GOD inhabits there.
Touch not that ſanctifi'd and hallow'd Wombe,
Whence thy SALVATION, and the worlds muſt come:
For 'tis not, Carpenter, thy Art that can
Repaire the Fabricke of ſelfe-ruin'd man:
Mary muſt *Bride* to thy CREATOUR be,
And clad in Fleſh part of the TRINITY.
See GOD hath ſent from his eternall Sphere,
Bleſt *Gabriel*, his fire-wing'd *Meſſenger*,
Who crown'd with Glory, and a wreath of Light,
Salutes the *Virgin*, doubtfull of the ſight,
S. Gabriel. And courts her thus. "*Haile*, Mary, *Full of Grace*,"
(Wherewith a bluſh roſe in her baſhfull face,
And verifi'd his words) "*the* LORD," quoth he,
"*Hath left His* Heaven, *and comes to dwell in thee;*
"*Bleſt amongſt Women, in thy Sexe Divine;*
"*For ev'ry breſt Salvation ſucks from thine.*"
Suppoſe a *King* had ſome gay Favorite ſent
With powerfull Rhetoricke, and Court Complement
To win a country girle. What could ſhe gueſſe
But 'twas ſome ſcorne on her unworthineſſe?

So *Mary*, ignorant what her Vertue was,
(For ſhe had made Humility her glaſſe)
Doubts what the words ſhould meane; wonders to heare
This Salutation; and miſtruſts her eare.
And when the *Angell* tels her of a SONNE,
To ſit on *Princely Davids* Royall Throne,
To rule the Houſe of *Iacob*, and to be
A ſceptred *Prince*, to all Eternity,
Her modeſt Soule no vaine Ambition ſway'd,
She rather choſe to live an humble *Maid*,
Then a *Queene Mother*. "*How can I*," quoth ſhe, S. Mary.
"*Who nere knew man, and am a* Votary
"*Nere to know any, teeme with ſuch a Birth*,
"*Who would not for the treaſure of the earth*
"*Be falſe unto my Vowes? My Love is Pray'r*,
"*And Piety all the ſonnes I meane to beare.*"
But when the *Angell* did GODS Will relate,
That He would get a SONNE that might create,
She yeelds a *Handmaid* to her LORDS Deſire.
O I but thinke how ſuch ſtrange newes would fire
Some Ladies hearts with pride, when they ſhould heare
Gods growne enamour'd on their beauties were!
How they would thinke themſelves worthy the bed
Of their CREATOUR, and advance their head
Above Mortality, promiſing their eyes
To be made *Stars* to glorifie the *Skies!*

But *Marys* Zeale ſwell'd higher then her pride;
Nothing mov'd that, not when old *Zacharys* Bride
Felt the Babe dance, and leape within her wombe,
For joy the *Mother* of his LORD was come,
But bleſs'd her GOD regarded her eſtate,
And ſung not to her ſelfe, "*Magnificat.*"
Nor when the *Shepheards* did relate their ſtory,
That was as full of wonder as of Glory,
But tooke the *Angels* Hymne, and chanted then
"*Glory to* GOD *on High, good will to men.*"
Nor when *three Kings* did to her Cratch reſort,
Did ſhee conceive her Stable turn'd a Court,
When to a PRIEST, a PROPHET, and a KING,
They ſev'rall brought their ſev'rall Offring.
She tooke not to delight a wanton ſenſe,
The pretious Myrrhe, and odrous Frankincenſe,
Nor did with covetous greedy eyes behold
The Eaſterne Wealth (the *third* Mans treaſure) Gold;
Her SONNE, and SAVIOURS Honour to prefer,
Was Mirrhe, was Frankincenſe, was Gold to her.
Her life was all Humility; Muſe make haſte
To ſing her Death, and how her life being paſt,
Heaven entertain'd her; for their Hymnes Divine
Are fitter to relate her praiſe, than thine.
Thou haſt not power t'unfold with what a feare

She fled to *Ægypt*, and continu'd there
To ſave her INFANTS Life, not ſkill to tell
How much ſhe joy'd at ev'ry Miracle.
Preſume not thou to number what her eyes
Showre forth in teares, as on the Croſſe ſhe ſpies
Her SONNE, and SAVIOUR, nor what care ſhe ſhow'd,
To gather up the drops of Bloud that flow'd
Pure Balſome from His Side; nor venture on
To write with what a violent Zeale ſhe run
To begge with *Ioſeph* He a Tombe might have,
By Whom we all are ranſom'd from the Grave.
Me thinks I ſee how by His Croſſe ſhe ſtood,
How her ſad eyes vide teares, as He dropt Bloud;
Her eyes more ſad, cauſe they retain'd their ſight,
And could not doe as *Heaven* did, looſe their light.
Her armes expreſſe the Croſſe whereon He dide,
As if ſhe too meant to be crucifide.
I ſee her Vaile rent; for it could not be
The Temple ſhould expreſſe more griefe than ſhe.
Me thinkes I heare her plaints. "*O* CHRIST *that I* S. Mary.
"*Should give Thee Fleſh; for elſe Thou could'ſt not dye!*
"*Divinity is from all paſſion free,*
"*That Thou canſt ſuffer torments, was from mee.*

" *Wherefore Thy* Virgin Mother *here vowes all*
" *Her houres to Prayers, till Thy laſt Trumpet call.*"

And here I crave no pardon, if my penne
Stabbe thoſe preſumptous, and o're curious men,
Whoſe bold Diſputes dare into queſtion call
What ſonnes ſhe had, and whether CHRIST was all.
As if a Mortall durſt to *Mary* come,
And court GODS *Widdow*, to prophane her Wombe;
As if the *Mother-Maide* that ſtil gave ore
To be a *Mother*, but a *Maide* no more;
Or ſhe that GOD and Man had borne, would be
A *Mother* now to beare Humanity;
As ſhe from *Heaven* to earth, her thoughts had caſt,
And could love *Ioſeph*, that had GOD embrac'd.
No, having layne, great Heavens, Immortall KING,
Vnder the Shadow of Thy gratious Wing:
She *Turtle*-like would a chaſte *Widdow* be,
And vow'd to love no other Dove but Thee;
But ever mourn'd Thy abſence, till her eyes
Had ſpent her Soule in teares, and love-ſtrain'd cries,
Crackt her poore heart-ſtrings. Having caſt away

The toyleſome burthen of unweldy clay,
With pure, and ayrie pinions, hence ſhe flies,
And forſakes earth, to ſeeke Thee in the Skyes.
When ſhe arriv'd where her Bleſt MATE doth dwell:
What *Poets*, *Prieſts*, or *Prophets* rage can tell
The entertainements, welcomes, joyes have beene,
Vnleſſe in *Pathmos* he had Viſions ſeene.
We may ſuppoſe that *Angels* clapt their Wings;
Powers and *Dominions* ſhowted; all the ſtrings
Of *Seraphins* tun'd high, lowd Hymnes did play.
A troope of *Virgins* on the *Milky Way*
Met her in ſnow-white robes, and Convoy had
Legions of *Martyrs*, all in ſcarlet clad.
Ioſuah with *Captaines*, *David* Sainted *Kings*,
All tendred their reſpects. The Pallace rings
With acclamations, *Eve* runnes forth to ſee
Whence ſprung the FRUIT, cur'd the forbidden Tree.
Sarah makes haſte, her *Ladies* Wombe to bleſſe,
Without whoſe Birth, the curſe of barrenneſſe
Had laine upon her, though ſhee had a ſonne,
And had brought *twenty Iſaacks* forth for *one*.
Rebecca, with the better of her twins,
And *Rachel*, with her *Ioſeph* too, begins
To chant her praiſe. The brave *Bethulian* Dame,
Victorious *Iudith*, to her welcome came
With troopes of *Amazons*. The *Sheban Queene*,

(Who now the new *Ieruſalem* had ſeene)
Runs to the ſight, and wiſtly gazeth on
The *Mother* of the mightier *Solomon*.
There met with *Saints*, and *Angels*, all deſire
To bid her welcome, thus, in a full Quire:

Song of the Bleſſed Ones.

" *Come* Bleſſed Virgin, *fixe thine eyes upon*
" *This glorious Throne,*
" *And on the Right Hand, there behold thy* SONNE.

" *Behold His Hands, His Feet, His pierced Side,*
" *That for us dide,*
" *Whoſe very Wounds in* Heaven *are* Deifide.

" *Thoſe glorious Lips, which once drew Milke from thee,*
" *Shall one day be*
" *The Doome of Soules, to Bliſſe, or miſery.*

" *Bleſt Wombe, the Myſteries that ſprung from hence,*
" *Dazle our ſenſe,*
" *Whoſe onely Eſſence is Intelligence.*

"*Finite thou wert, yet Infinite in thee*
" *Wee treaſur'd ſee,*
" *Mortall, yet* Mother *to Eternity.*

" *Thy* SONNE *made of thee, made thee. Faith aſpire*
" *One ladder higher,*
" *Elder then's* Mother, *Antient as His* SIRE.

" *'Tis ſtrange thou ſhould'ſt both* Maide *and*
Mother *be;*
" *Stranger to ſee*
" *In one Soule both* God, *and Humanity.*

" *As Hee was* God, *thou ſtill art* Mayd. *Who can*
" *This Wonder ſcan?*
" *Hee made thee* Mother, *as Hee was but Man.*

" *Thou ſuckl'ſt Him upon thy breaſts, and He*
" *To ranſome thee,*
" *Open'd His Side upon His Paſſion Tree.*

" *Come* Bleſſed Virgin, *and receive thy Crowne*
" *Of full Renowne,*
" *Where Death, and Time have laid their*
Scepters downe.

" *There ſing with us, how* Three *doe ſit upon*
" *The glorious Throne;*
" One *of which* Three *is* Two, *yet* All *but*
One."

THUS, Holy *Virgin*, have I ſhadow'd o're
Thy Picture, in a rude unpolliſht ſcore,
That wiſh'd t'have limm'd it with as lively grace,
As ever Painter drew the ſweeteſt face.
Yet would I not idolatrize thy Worth,
Like ſome, whoſe ſuperſtition ſets thee forth
In coſtly ornaments, in cloaths ſo gay,
So rich as never in the Stable lay.

Theſe make thy Statues now as famous be
For pride, as thou wert for Humility.
I cannot thinke, thy *Virgin* Baſhfulneſſe
Would weare the *Lady* of *Lorettos* dreſſe,
Though farre more glorious robes to thee were given,
Meekeneſſe, and Zeale on Earth, Glory in *Heauen*.

Take then the Honour thou haſt juſtly wonne,
Praiſe above *Angels*, but below thy SONNE.

Life of the Blessed Virgin Mary.

We admit genuine, univerſal, Apoſtolic Traditions . . . the perpetual Virginity of the *Mother* of GOD.—ARCHBISHOP BRAMHALL.

He that came from His Grave, faſt tied with a ſtone and ſignature . . . came alſo into the world ſo, without doing violence to the virginal and pure body of His *Mother*. He did alſo leave her Virginity entire, to be as a ſeal, that none might open the Gate of that Sanctuary, that it might be fulfilled which was ſpoken of the LORD by the Prophet.—BISHOP JEREMY TAYLOR.

We believe the *Mother* of our LORD to have been not only before and after His Nativity, but alſo for ever, the moſt *Immaculate and Bleſſed Virgin*.—BISHOP PEARSON.

The neceſſary conſequence of this dignity of the *Bleſſed Virgin* [*i. e.*, as the *Mother* of GOD] is, that ſhe remained for ever a *Virgin*, as the *Catholic Church* hath always held and maintained.—BISHOP BULL.

The LORD being with (*Mary*), all goodneſs muſt needs be with her . . . For ſanctifying Graces none fuller, *ſolo* DEO *excepto* . . . She was an *Immaculate and Unſpotted Virgin*.—ARCHDEACON FRANK.

The Femall Glory:

OR,

Life of the Bleſſed Virgin MARY.

HER EXTERNALL BEAUTY.

HISTORY offers to our view myriads of holy Virgins in Beauty and Vertue equally attractive, whoſe due Praiſe the *Catholike Church* doth at this day ſolemnely ſing, but with a more elevated Voyce (as Duty on our part, and Merit on hers commands) the Laud of that moſt excellent *Princeſſe*, the *Virgin Mother* of GOD. There be who affirme, that what ever the CREATOR ſaw beautifull in *Heaven*, or *Earth*, He beſtowed in the

limming of this rare *Piece;* not that ſhe might be ſtiled the moſt faire amongſt the Daughters of Women, but by a Heavenly prerogative, *the alone Faire, the alone Lovely.* Looke how many parts, ſo many arts you might diſcerne of the Celeſtiall Limmer. And this is no way repugnant to Reaſon it ſelfe. For if CHRIST was faire above the Sonnes of Men, ſhould not ſhe be ſo above their Daughters, ſince from her alone He received His Fleſh? *Gregory Nazianzen* proclaimes that ſhe ſurpaſs'd all women in lovelineſſe. *Andræas* ſayes that ſhe was a *Statue* carved by GODS Own Hand. Others, of thoſe firſt, and purer times, not without Admiration, obſerve that GOD was almoſt *fifty Ages* in the Meditation of the ſtructure of this ſtately *Pallace.* And truely our beliefe may eaſily digeſt this, that His Omnipotency would make her fit to be the *Mother* of His SON, *Empreſſe* of this lower world, and the Bleſſed *Conduit* through which ſhould paſſe the Myſtery of *Mans* Redemption. Yet finde I a ridiculous deſcription of her in *Epiphanius* a

Galatinus.

S. Gregory Nazianzen.

Andræas.

S. Epiphanius.

Prieſt of Conſtantinople ; who affirmes, that her face was of the colour of Wheate; her viſage, long ; and her noſe, ſutable ; her haire, yellow ; and her eye-browes, blacke. But what Authority he hath for this, neither I, nor I thinke he himſelfe can well tell. For ſurely, ſimple Antiquity was not either curious, or ſkilfull to deliver it by Tradition, or picture, to poſterity. I verily beleeve he had it from his owne dreames, or rather fancy. *Mopſa* is as much beholding to our incomparable, and inimitable *Sydney* for a delineation, as is my Divine *Subject* to this curious Impertinent. Whether her Beauty chiefly conſiſted in colour, in Symmetry of parts, or both, I know not. Sure I am the Streame of other more judicious, pious *Authors* carries me not into an opinion, but a ſtrong beleefe of her Heavenly Forme. *Cardinall Cajetan,* and *Galatinus,* (with what truth I cannot ſay) certainely with more probability then he, maintaine that her excellent Temperature, her conformity of Members, her firme and conſtant Complexion, free'd her from

Cardinal Cajetan & Galatinus.

Dyoniſius. all contagion and diſeaſes. And *Dyoniſius* goes further, affirming that ſhe was no other then a walking *Spring*. Such variety of ſweet Odours her very pores breath'd out on all that came neare her; as we reade of *Alexanders* living body, and the *Ægyptian* Carkaſſes, which by a thin ſpare dyet obſerved in life, even after death ſent forth

Sylvanus. a moſt ſweet Perfume. *Sylvanus Razzius* recounts a pleaſing ſtory of a certaine *Clerke*, who by many Prayers implor'd, and obtain'd, the Bleſſing of her ſight; but with this Condition, that he ſhould ſee her but with one eye, and that one he ſhould loſe. He willingly embrac't it; but when ſhe appear'd dreſt in all her Beames, not being able with one eye to take a full view of her, he opened the other alſo; chuſing rather to forfeit his ſight for ever, then to looſe one minute of the inconceiveable content he enjoyed in the ſight of ſo glorious a Spectacle. Were this true, it would make a brave example of a devout Soule, raviſht with the view of a Divine *Object*.

HER INTERNALL BEAUTY.

IF the *Inne* was ſo ſplendent, ſo ſumptuous, what may we thinke of the amiable *Gueſt*, that lodg'd in it; her Minde, beſet with thoughts cleare, and radiant as her owne Eyes? He that dares attempt the expreſſion of theſe her internall Gifts, is ignorant of her Sublimity. He who dares not, knows not her Humanity, her Sweetneſſe. As no ſtile can aſcend ſo high as her exalted Worth; ſo on the other ſide, none can deſcend ſo low as her Humility. Encourag'd therfore by her Meekneſſe, not my owne ſufficiencie, I ſhall endeavour to limme her Soule in little (ſince, in great, neither my time, nor ability will let me), which will appeare an enterpriſe as hardy,

and vaine as his who ſhould ſtrive to limmit the Light, or circumſcribe the Ayre. Know then, modeſt *Reader* (and receive this knowledge with the ſame Extaſie, and Zeale I write it) that her internall Luſter was farre greater then her externall ; like in this unto the Tents of *Kedar*, as ſoone cover'd with duſt, and almoſt burned up with the heat of the Sunne, as ſoone beaten, and ſhaken with tempeſtuous weather ; but, in the meane time, inwardly all glittering with Glory, and Magnificence. O ye *Angels*, to you it is onely given, not to ſinne ; but on her is conferr'd what you cannot merit, to beare the Reparation of *Mans* ruine. The *Apoſtles*, thoſe holy *Tapours of* the *Primitive Church*, ſometimes burnt dimme, and were obſcur'd with the fogge of ſinne ; but her Brightneſſe nothing vitious could leſſen, much leſſe utterly extinguiſh. She was, indeed, Vertues prime, and great Example ; and all the accompliſht Women of the Ages paſt, preſent, or to come, have grace, and happineſſe to the full, in being called her imperfect Coppies.

Here my Invention treads a Maze, and my heart is divided betweene an earneſt deſire to praiſe her to the height, and a holy feare, leſt in that praiſe, I ſhould trench, on GODS Own peculiar Attributes. That ſhe was no way inferiour to her SONNE, according to the Fleſh, I dare not, with ſome, avouch, who magnifie her in a phraſe that violates her Modeſty, and makes her bluſh at her owne Exaltation. Her Lowlineſſe was ſuch, that it was nearer the rejecting of all commendations, then entertaining a compariſon betweene her ſelfe, and Him to Whom ſhe had profeſſed her ſelfe an *Hand-maid*. And no leſſe is her ſhame, or rather, indeed, her trembling, when pennes, prophanely prodigall, aſcribe that honour to her which is onely proper, and due to that DEITY from Which ſhe received her Grace, and being.

I will not, with *Lipſius* aſcribe as much to her Milke, as to her SONNES Bloud. Neither dare I ſide with thoſe who averre, that ſhe is halfe of that Sacrifice that ranſom'd us, and GODS Partner here. Nor is my penne ſo impiouſly valiant, as to juſ-

Lipſius.

tifie that GOD made Himſelfe the Patterne, and communicated to her by Grace, whatſoever Hee had by Nature. Nor am I of his bold opinion who ſayes: If man had never ſinned, yet CHRIST ſhould have taken Fleſh, to honour her. Theſe men would have her, in all things, equall to CHRIST Himſelfe. Neither her Modeſty, nor mine will admit of this blaſphemous flatterie. I willingly allow her to be the *Veſſell*, but not the *Fountaine* of Grace. I am much taken with his tenent who holds that GOD made all things for the uſe of Man; becauſe He would amply furniſh him with matter enough to buſie his head, leſt he ſhould bee ſo audacious as to enquire into His Secrets, & encroach upon His Prerogatives. We need not (thanks to His infinite Goodneſſe) bee ſo dangerouſly venturous, ſince He affords us a large ſcope, and ground enough ſafely to extol this His *Favourite*, ſecond to none that ever bore fleſh, either in her owne Deſert, or His Eſteeme.

HER BIRTH.

TO begin with her Birth. It was miraculous, as it alwayes falls out where Nature failes, and God ſupplies, as He did here in *Anna* the bleſſed mother of this more Bleſſed *Maid*. And here, by the way, I muſt inſert an obſervation derived from Gods Sacred Word, that for the moſt part the children of ſterility are fruitfull in Sanctity, and all Good Works. *Samſon* was the ſonne of barrenneſſe; and kept the people in obedience. So was *Iſaac;* and gave precepts to the ſeed of *Abraham*. So was *Samuel;* and foretold the miſery of ſervitude to the *Iewiſh* Synagogue. So was *Ioſeph;* and with his counſell, govern'd all *Ægypt*. So was our Hallow'd *Subiect*, who brought forth the

That Ioacimus *and* Anna *were her parents, is an undoubted Truth, received by the* Church, *as wee find both in* Baronius *and* Biſhop Montacute, *in his Booke called* Apparatus, &c.

SONNE of Glory. The ſlaves of the *Tyrians* rebelling againſt their Maſters, and having ſubdu'd them, by a generall conſent decreed, that hee amongſt them who, the next morning, could firſt diſcover the Sunne riſing, ſhould be their *King*. One of them of a more gentle diſpoſition then the reſt, having hidden his Maſter (by name *Strato*) from the others fury, ſecretly aſkt his adviſe in this ſo important affaire, who bade him look into the *Weſt*, for there he ſhould ſooner diſcern the approach of the Sunne, then they who ſought him in the *Eaſt*. This wiſe counſell he obey'd; and while the reſt fixed all their eyes on the *Eaſt*, he from the higheſt part of the *City*, by his Rayes in the *Weſt*, firſt diſcover'd his aſcenſion in the *Eaſt*. So in *Anna* (the happy mother of this *Wonder* of Women) being then in the occident, or ſet of life, the Prophetick world foreſaw the brightneſſe of the dazeling *Light* ſhe then teem'd with. At length the Worlds greedy expectation was ſatisfied; and this *Cynthia*, this chaſt Starre was delivered of a *Plannet* farre greater, and brighter

then her ſelfe; of whoſe all gladding Shine, the firſt man participated, and the laſt ſhal. I may as properly, as dolefully, call them *Plannets*, ſince they never reſted; but were in perpetuall motion while, in this lower Orbe, they ran their fatall courſes, in which they were often clowded, never quite eclipſed.

The day of the Nativity of this moſt perfect of *Saints*, I finde thus deſcribed by *Nicolaus Vernulæus*, a late Writer, and a Profeſſor of Eloquence. The deſcription I onely inſert for the elegancy; for I muſt condemn it as guilty of levity and vanity, and no way ſutable to the Majeſty, Gravity, and Modeſty of this our Sacred *Subject*.

Nicolaus Vernulæus.

" *The* Sunne (ſaith he) *this day burniſht*
" *his face, the better to illuſtrate the* World,
" *and to appeare gracious in her ſight, who*
" *carried in her breaſt a Fire purer, and*
" *clearer, than his owne Rayes. The* Earth
" *put on her freſheſt greene; and the* Flowers
" *ſpread their dainty leaves, and made a*
" *ſweet exchange of odours with her; yet*
" *hung their heads to ſee themſelves both*
" *in colour, and ſent, ſo farre ſurpaſs'd.*

" *The* Trees *advanc'd their curled heads,*
" *and compos'd their lookes within the*
" *chriſtall ſtreames, who ſeemed to dance*
" *after their owne murmur. Amongſt the*
" Beaſts, *their* King *layd by his fierceneſſe;*
" *and not one of his ſubjects was found*
" *ſavage, or polluted that day. Then was*
" *the Proverbe croſs'd; for the* Worme *be-*
" *ing trod on, would not turne againe, leſt ſhe*
" *ſhould prove unlike her meekeſt* Miſtreſſe.
" *In the very bowels of the* Earth, *the* Mine-
" rals *and the* Stones *more pretious, aſſumed*
" *their quicker ſparkes, as Emblems of her*
" *ſplendour. The* Ocean *had not a wrinckle*
" *in his face; thouſands of* Halcions *ho-*
" *ver'd o're his head; and his* Tritons
" *blew ſo lowd, that their notes ſounded the*
" *very bottome of the* Deep. *Within his*
" *vaſt* Dominions *was no diſcord that*
" *day; for the greater of the* Fiſh *forſooke*
" *their prey, and the ſmaller ſwumme in*
" *that ſecurity, that the* Sprat *bearded the*
" Dolphin, *and playd with the noſe of the*
" *overgrown* Whale. *The* Birds *ſung their*
" *choiſeſt aires; the* Fowles *flew nearer the*
" *earth to ſalute her; and their towring*

" Lord, *the* Eagle, *brought his young ones*
" *to try their eyes at this new borne* Light.
" *The* Ayre *it ſelfe was like her, gentle;*
" *and being inviſible, came to ſteale a kiſſe*
" *from her cherry lips, ſoft and ſmooth as*
" *were his owne. The* Windes (*conceiving*
" *their ſilence would beſt pleaſe*) *kept them-*
" *ſelves within their dens; onely* Zephirus
" *was let looſe to fanne the* Pinke, *and* Violet,
" *and play the wanton with the* Roſe."

Thus farre *Vernulæus*. Of all things created, *Man* alone, to whom, being ſicke, ſhe was to bring a Soveraine ANTIDOTE was found leaſt joyfull, leaſt gratefull. Yet were there ſome, no doubt, of Gratitudes children, who lay proſtrate before her; and did homage to their ſweeteſt *Lady*, who might better be called the *Mother* of the Living, then *Eve*; ſince ſhe, like a Murdreſſe, gave her children death ere birth; and defaced thoſe Images whereon GOD had ſet His Owne Stampe. She was no wiſer than a poor *Fly*, who, enamour'd of the beauty of the flame, longs to try if it be as ſweet as faire, and is conſumed with her owne folly. Had our Bleſſed *One* ſupplied

her roome in *Paradice*, the forbidden *Fruit* had, perchance, beene yet untaſted, and *Man* uncurſed; for ſhe was altogether void of Curioſity, proper to that weaker Sexe, and the very bane of it. Our deareſt *Princeſſe* therefore, was deſervedly a *Queene* ere borne; receiv'd a Crowne ſooner than ſight; and found her Throne ſeated upon the threſhold of life. And what Crowne was ſhe preſented with? Not one, to compoſe which, the *Eaſt*, and the *Weſt* joyned their treaſures; but a Crowne in the making whereof every Vertue, and all the Graces had a hand. Nor did any vaine mortall place it on her ſacred Temples, but God Himſelfe; Who thought nothing too deare, nor omitted any Ornament that might embelliſh this goodly *Edifice*, wherein Himſelfe meant to reſide. Having thus adorn'd, and honour'd her, He plac'd her in this lower world, for the good and admiration of all, for the converſation of a few. Though borne on *Earth* ſhe lived here like a Native of *Heaven*.

HER INFANCY.

AS we may gueſſe at the neatneſſe of a Houſe, by the entry into it: ſo we may judge of her lifes remainder, by the very beginning. *Sabellicus* affirmes that ſhe no ſooner ſaw the light, but ſhe ador'd the CREATOR of it; and lifted up her heart and eyes, to the great INFUSER of all her incomparable Excellencies. She lov'd God, ere ſhe had ſeene *Man*. The defect of her Tongue could not hinder the operation of her Soule; in which, ere ſhe could ſpeake, ſhe acknowledg'd His unſpeakeable Goodneſſe. In her, *Religion* preceded the uſe of *Reaſon;* and ſhe apprehended GOD's Mercies, long ere ſhe was capable of His Nature, and Wiſedome.

Sabellicus *ſets downe how ſhee diſpos'd of every particular hour.*

Ere ſhe could utter holy Words, ſhe made holy Signs, by which ſhe made knowne the ſanctity of her Heart. The firſt Word ſhe learn'd to liſpe, was IEHOVAH. She ſent forth many a ſigh for Sinne, not having committed any; and bewailed that, of which ſhe was utterly ignorant. The rowling of the Cradle, put her in minde, that ſhe was newly enter'd into the tempeſt of this life; the infinite dangers whereof to eſcape, ſhe made Vertue her Pilot.

We will not here, with ſome Writers of her Life, diſpute whether or no, ſhe had the ſame ordinary Education with other children; nor, with them affirme, that ſhe entred the *Temple* at three yeares old, and lived cloſe by the *Altar*, and was fed Miraculouſly by an *Angell;* as alſo that it was there revealed to her, that ſhe ſhould be deliver'd of the MESSIAS. I will not make one ſteppe out of GOD's Own Path, frõ which I never yet ſaw the greateſt wit to ſwerve, but it was in danger of ſticking faſt. Yet hath a pious Charity often ſwallowed more than all this. If from the

hand of an *Angell* ſhe there received food naturall, or ſupernaturall; ſure I am the Wonder is not ſo great as that of the INCARNATION, where the Wombe included the WORD. And why ſhould we with difficulty beleeve, that this white ſpotleſſe *Soule* was illuminated with Revelations, by the Divine OJECT of her chaſte Vowes? who undoubtedly deſerved to be rapt up if it were poſſible, a ſtory higher than was *Saint Paul.* It is likely enough, ſaith *Mantuan*, GOD would have the *Temple* of His SPIRIT to dwell in the *Temple* of His Service. The ſame *Author* affirmes, that ſhe there liv'd a pretty *Nun;* and ſpunne, and wove the ſacred Veſtments, till her *eleventh* or *twelfth yeare;* when her Prudency, and Shame, and the care of her Reputation, forbade her to accompany even the very *Prieſts* themſelves, Men whom GOD had ſelected out of the maſſe of the vulgar to teach His Will, to inſtruct His People, and to ſing His Praiſe.

Mantuan.

Mantuan.

Theſe curioſities, and bold conjectures, let us rather beleeve, then conteſt with the broachers; for it is Wiſedome to grant

what we cannot confute. Let us then imagine, that this holy *Recluſe* confined her Body to this ſacred ſolitude, and a ſpare diet; and warily kept her Soule from the ſurfets to which carnall delights invite all things humane. And it is conſonant both to *Reaſon* and *Truth*, that her Exerciſe there, was pious like the Place. They who goe about to take away her Writing, and reading Tongue, are impiouſly ridiculous; ſince it evidently appeares that ſhe was well read in the *Scriptures*, by her Divine *Hymne* uttered in *Zacharies* Houſe. On her Reading, attended Meditation; on her Meditation, Prayer; on her Prayer, Action, as the louely Fruit of the precedent. Thus buſied, the day left her, the night found her. Her ſleeping Cogitations, we may ſuppoſe, were ſutable to her waking; and her very dreames, Divine. She had not a thought that was her owne; all belong'd to GOD. She was ſlow to ſpeake, ſaith *Sabellicus;* but ready to obey all holy Advice. Her Tongue was not ſo ſwift as her Wit, which made it follow for direction, in all the requiſites of ſpeech.

Ancient and eminent Authors *affirme her to have beene learned in the* Hebrew *tongue, all which you ſhall finde quoted in* Cedrenus.

Sabellicus.

In a word, ſhe might well uſurpe that of the *Church; When I was a little One, I was pleaſing to the* MOST HIGH.

When, upon mature deliberation, ſhe left the *Temple*, ſhe ſtill liv'd as if ſhe had beene in it. Though in Body ſhe was ſociable, ſhe fetter'd her Soule from wandring abroad; her true converſation being in *Heaven*. This flouriſhing *Vine* planted her ſelfe amongſt the Olives. She was more choice of her Company, then of her Food, or Rayment; both which, GOD knows, were courſe enough. She knew Temperancy to be GODS, and Natures Favorite; in that it conduceth to the Service of the Former, and the preſervation of the later. She therefore made this Heavenly Vertue judge of her Appetite; leſt it ſhould long after Exceſſe, the Mother of all uncleanneſſe. Her Soule gave laws to her Body; which it could not infringe, without the injunction of a ſtrict Pennance. She devour'd Gluttony it ſelfe; and made the Fleſh ſubject to the command of the Spirit. Her Fare, ſaith *Cedrenus*, required no veſſell; nor need ſhe to waſh her hands, after her greateſt meale. Cedrenus.

Her Dyet deſide the fire, as of no uſe. From the Earths face, the Cows dugge, and the Fountains brimme, ſhe readily fetched her ſuſtinance. She was as ignorant of the *Perſian* luxury, as the ſuperſtition. To this, her Cloathing was correſpondent; for which, her Backe was beholding to her Fingers. Her Hands were the purveyours to her other Members. She had one eye fixed on *Heaven*, and the other caſt upon the *Earth;* being intentive on the Glories of the one, and the Neceſſities of the other; and at once acted *Martha* and *Magdalene*. It is very credible that ſhe ſowed, and ſpunne, and maintain'd Life with labour. Hee Who gives life to all things, ſuffer'd His then Adopted, and ſince Naturall *Mother*, to gaine her living with ſweat, and care, that her Example might give pride the checke, and teach Majeſty Humility. In her, He made manifeſt, that mortall Felicity is not the parent of the immortall. She was not ſolicitous for the feather, the looking-glaſſe, or any outward bravery; being onely carefull to cover her ſhame, and at once to

expell two deadly enemies to her Soule, and Body, Pride, and Cold. Her outward Simplicitie was in all things anſwerable to her inward.

HER BETROTHING.

WELL, now ſhe began to write *Woman;* and her *fifteenth yeare* approached; and hand in hand with the increaſe of Time, went the acquiſition of all Graces. Her leaſt Perfection, would render another moſt accompliſht. In her, all Vertues were at ſtrife, all overcame. Nothing was here meane; ſhe being no other, then an Union of ſuperlatives. Charity, Obedience, Pietie, Virginity, all were, in her, at height. Nothing in her was wanting, but the DEITY It Selfe. Yet was not her vaineglory ſuch, that ſhe deſired with *Dina* to viſit the Daughters of other *Regions*; and to enlarge the renowne of theſe her Excellencies; being onely ſtudious in the Go-

vernment of her owne little, inward *Common-Wealth.* Her fixed Reſolution was, not onely to confine her Perſon, but her Fame; which (had it penetrated forreigne *Countries*) *Kings* would have come ſuppliants to her Cottage; and on their knees, have petition'd for her Love. But the bonds of her Matrimony were already aſkt in *Heaven;* and no impediment found why ſhe might not wedde GOD Himſelfe. Yet, at the earneſt ſolicitation of the *Reverend Prieſts*, ſaith *Mantuan*, was ſhe content to be betroth'd to *Ioſeph;* not that he ſhould do the office of an Huſband, but ſerve as a barre to the importunity of other Sutours; that ſo ſhe might the more freely enjoy, the inconceivable pleaſure ſhe tooke, in her vowed Virginity. Mantuan.

THE SALUTATION.

BUT now, the time is come when ſhe muſt be (to the aſtoniſhment of the World) a *Mother*, and yet remaine a *Virgin*. The Marriage betweene God, and Nature is concluded on in *Heaven;* and *Gabriel*, the *Ambaſſador* concerning *Mans* Redemption, prepares himſelf for his journey, decreed from all Eternity. He receives inſtructions from the Hands of Gods Owne tranſcendent Mercy; and therefore, no doubt, but they are gentle, and pleaſing. Clad in white, (as an Emblem of his Innocencie) he ſets forth without any other guard then his owne right Arme able to deſtroy *Legions*. The *Chaldæans* carried in their Enſignes a towring

Lu.1 The Salutation.

28 *And the Angel came in vnto her, and said, Haile thou that art Highly fauoured the* LORD *is with thee. Blessed art thou Among women.*

Flame; the *Babilonians*, a Dove; the *Scythians*, Lightning; the *Perſians*, a Bow, and Arrows; the *Romans*, an Eagle; and this extraordinarie *Ambaſſadour* of Peace, (being to deſcend from the higher to the lower World, from the CREATOUR to the Creature, an *Angell* to Men) beares along with him, in his very Name, the Signe of His Power, and Fortitude, that ſends him. The Gates, ſaith *Vernulæus*, of the Celeſtiall Pallace, ſtand wide open, and the Sacred TRINITY gladly beholds the departure of this Divine *Meſſenger*. The *Angels* clap their wings; and make the Heavenly Roofe ring with *Halleluiahs*. The *Saints* attend, and ſend their Vows after him, that his preſence may be without terrour; and his ſweet delivery, win conſent in the heart of their glorious *Empreſſe*. The vaſte ſpace betweene the Poles is filled with troopes of Holy *Spirits*, who give a Convoy to this their fellow-*Servant*, graced above the reſt, in having ſo important an affaire, as the *Worlds* Salvation, committed to his charge. The *Starres* put on new, and brighter aſpects; as ſeeming to fore-

Vernulæus.

tell what they foreſee not. The *Earth*, bedeckt with all imaginable ornaments, preſents him with variety of Sents, and Colours even to her ſelfe new, and layes her prime dainties under his feet. Onely her ſtupid *Inhabitants*, whom his Embaſſie moſt concern'd, were altogether unſenſible of his arrivall, and of the eternall Benefit he brings them; receiving him rather like an *Herald*, then an *Ambaſſadour*. And (which encreaſed his wonder at his entertainment) his firſt approach was unwelcome to the *Saint* whoſe Votary he was. He found her (as ſome thinke) alone; ſeparated as well in Body, as Minde, from the World. She was not ignorant, that Piety was nearer pollution in Society, than Solitude; and therefore, to ſhun infection, ſhe avoyded Company. She well knew that the HOLY GHOST Himſelfe had dwelt with the *Prophets* and *Apoſtles* in Caves, Dens, and Dungeons, and there pen'd the all-ſaving *Writ*. That which we call Good-fellowſhip, and ſweet Converſation, her Conſcience aſſured her to be, at beſt, but a ſociable folly. In Neighbourhood ſhe

feared proximity in Vice. Well, if alone he found her, queſtionleſſe ſhe made a Divine uſe of that privacy, and meditated how in a corruptible Body, to preſerve a Spirit incorruptible.

The Celeſtiall *Agent* having demanded, and obtained Audience, ſpake the Oration he made not; for he was but *Interpreter* of the HOLY SPIRIT, in which Office he juſtly gloried. The Speech aſſuredly was modeſt; and ſutable to the ſacred Eares it was to enter. The beginning of it, no doubt, conſiſted of a reverent applauſe of the Perfections GOD had imparted to her. "*Haile*, Mary," ſaid he, "*Full of Grace*, "*the* LORD *be with thee: Bleſſed art thou* "*amongſt Women, &c.*" How ſhe tooke this the Text following declares. "*And* "*when ſhe ſaw him, ſhee was troubled at* "*his ſaying, and thought what manner of* "*Salutation that ſhould be.*" No doubt the *Angell* no ſooner pronounc't, "*Haile* "Mary, *Full of Grace*," but a bluſh aroſe in her Baſhfull Face, and verified his Words. But this colour was not fixed; it went quickly back, to fortifie her noble Heart,

S. Gabriel.

S. Luke i. 29.

S. Gabriel.

againſt the feare that invaded it. She ſaw her ſelfe alone with One altogether a ſtranger to her, whoſe face ſhe neither knew, nor his intent. True it is, his language was ſmooth, and even; but as faire words as theſe, have often proceeded from a foule heart. She trembled at his Salutation, thinking him to be a *Man ſubject to abhorred luſt, and therefore feared violence: but when ſhe once knew him, and his Embaſſy, ſhe then undaunted, diſcours'd with him as an *Angell*, whom before ſhe quak't at as a *Man*. I conjure all modeſt Soules that ſhall peruſe this paſſage, by all things deare to them, to dwell long upon it, as worthily deſerving both their Admiration, and Imitation. Though ſhe received from him extreme, and Heavenly Praiſes, yet ſhe was afraid, becauſe ſhe was alone. O SAVIOUR of the World! Purity feares an *Angell*; ſhall not Impurity then ſuſpect a Man though in the ſhape of an *Angell*, when his complement,

* *That the* Angell *appeared to her in the form or ſhape of a* Man *is the opinion of* S. Hierome, in Epiſt. ad Euſtoch. de cuſt. Virgin. *and of* S. Ambroſe, lib. 1. offic. cap. 18. *And that which* Damaſcen *hath*, lib. 2. de fide orthod. *all the learned approve of; to wit, that the* Angels *are transform'd, and appear to* Men *according to the pleaſure of the* LORD, *and reveale His Divine Myſteries. And that* Angels *appear'd in the* Old Teſtament *in the ſhape of* Men *is certaine: and for many reaſons it is very probable that* Gabriel *aſſumed the form of a* Man *when he came to the* Bleſſed Virgin. Chryſologus, ſerm. 140, *is of opinion that the* Angel *appear'd in a ſhape, and habit moſt pleaſing and gentle, and that the* Virgin *was not troubled at his perſon, but his ſpeech, in that it is ſaid ſhee marvelled what ſayings thoſe ſhould be.*

and diſcourſe are ſenſuall. Virginity cannot bee too heedful, which makes it practiſe the doubt of things ſafe, that ſo it may accuſtome it ſelfe to the feare of things dangerous. If Heathen Women have, by nature, ſo abhorred pollution, that they have choſen death before it, how odious muſt we judge it to the Angellicall Innocency of Gods Owne *Mother?* Well, what courſe tooke ſhe? She rejected theſe his Commendations, not with her tongue, but her lookes, which put on a diſlike of all he had ſaid. She had heard, that when Caſtles come to a parley, it is a ſigne of yeelding; and therefore thought it her ſafeſt way to involve her ſelfe within Humility, and a ſober Silence.

But the *Angell* quickly delivered her out of this Agony, into a greater; out of this Feare, into a more tormenting Care. "*Feare not* Mary," ſaith he, "*for thou* S. Gabriel. "*haſt found Favour with* God; *for loe!* "*thou ſhalt conceive in thy Wombe, and* "*beare a* Sonne, *and ſhalt call His Name* "Jesus. *He ſhall be Great; and ſhall be* "*called the* Sonne *of the* Most High; *and*

" *the* LORD GOD *ſhall give unto Him the*
" *Throne of his Father* David. *And He*
" *ſhall raigne over the Houſe of* Iacob *for*
" *ever, and of His* Kingdome *ſhall be no*
S. Mary. " *end.*" To this her anſwer was, " *How*
" *ſhall that be, ſince I know no Man?*" It
is true, it is true, moſt Bleſſed *Virgin*,
thou knoweſt no Man; but let thy Modeſty reſt ſecure; for the Operation of GOD, and not of Man, is here required. GOD ſhould never be conceived in thee, wert thou not a *Virgin;* nor borne of thee, ſhouldeſt thou not remaine ſuch. Thou canſt not be ſpotted with the Conception, or Birth of an ISSUE ſo Immaculate. This Feare is as needleſſe, as that of defiling thy faireſt Fingers with the pureſt Fountaine. If *Obededon* having received the Arke within his walles, was ſo enriched with all manner of Treaſure, that Felicity was voyced to have deſcended from *Heaven* into his houſe; what ſhall we judge of thy ſupreme Bliſſe. O glorious *Virgin!* who art not to be the receptacle of a wooden Arke, but of His Only SONNE? With confidence, there-

fore, consent to thy owne happinesse, and the Redemption of all Humanity.

But, indeed, I do not wonder at her astonishment, when I consider her bashfulnesse. Meethinks I see her, now casting her eyes up to *Heaven;* now fixing them on the *Earth;* and now againe on the *Ambassadour* himselfe, resolving to give up her Soule rather then her Virginity. Harsh must the word (Conception) needs sound to her who was a Votary nere to know Man; whose onely Love was Prayer; whose onely Childe was Piety. But when the *Angell* urged Gods Will, she forthwith yeelded a *Handmaid* to her Lords Desire. Let us intentively listen to the text. " *And the* Angel *answer'd, and said* S. Gabriel. " *unto her, The* Holy Ghost *shall come* " *upon thee; and the Power of the* Highest " *shall overshadow thee; therefore also that* " Holy Thing *that shall be borne of thee* " *shall be called the* Sonne *of* God. *And* " *behold thy* Cousen Elizabeth, *shee hath* " *also conceived a sonne in her old age;* " *and this is the* sixt moneth *with her* " *who was called barren. For with* God

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S. Mary.

" *nothing ſhall bee impoſſible. And* Mary " *ſaid; Behold the* Handmaid *of the* " LORD; *bee it to mee according to thy* " *Word.*"

See here united, an incomparable Humility, and an Obedience even unto death. For the conſenting to be the *Mother* of GOD, was not eaſie to her; in that a meek, and humble Spirit, with greater difficultie aſcends the higheſt ſteppe of Honours Throne, then a proud, deſcends thence to the bottome; it being a thing in Nature farre harder to climbe, then to come downe. If any Man ſhall yet reſt unſatisfied, and ſhall make a further enquirie after this difficulty, he may pleaſe to conſider that her Humility ballanc't her SONNES exalted, and her owne dejected, Eſtate; and as well meditated the Care, the Diligency, the Reverence, and Obſequiouſnes, as the Dignity, and Excellency of her whom GOD would vouchſafe the moſt glorious Title of *Mother*. She wiſely weighed, that the *Angels* were not worthy to wait on Him; and therefore the ſervice of her whole Life muſt as farre

exceed, as the Name of GODS *Mother* did excell that of *Servant*, or *Angell*. If *Saint Peter*, yet in the dawn of Grace, could ſo clearly diſcerne his MASTERS Greatneſſe, as that he cryed out, *Depart from me a ſinner*, as deeming himſelfe unworthy of His Preſence: If the *Centurion*, for the ſame reſpect, thought his houſe too baſe to receive Him; what ſhould ſhe thinke who was not to take Him into her Ship, or her Lodging, but into her Wombe, where He was to remaine not a Viſitant, but a Dweller? Full well alſo ſhe underſtood, that her conſent was not onely required to be the *Parent* of the ALMIGHTY, but the *Spouſe* alſo of His HOLY SPIRIT; to Whoſe Inſpirations ſhe ought a greater obedience then others, having received from the ſame SPIRIT a greater meaſure of Grace, and Honour. She clearly foreſaw, that ſhe was not onely choſen to conceive the SON of GOD, to bring forth, to nurſe, and governe Him; but alſo, perforce, to yeeld Him up (ſuch being the Divine Pleaſure) to a *three and thirty yeares* perſecution; and laſtly to the curſed

S. Peter.

Many ancient Writers hold that ſhe had the Gift of Prophecie.

Death of the Croſſe, the Salvation of others depending on His Deſtruction. And that ſhe did foreſee all this, plainly appeares by the Speech of the *Angell* to her, who (after he had foretold the Conception, and Birth of CHRIST) added, *And* S. Gabriel. *He ſhall be called* IESUS, that is, a SAVIOUR. An awfull Reverence, and an inconceivable Joy divided, without doubt, her all-holy Heart, when ſhe contemplated her future, being a *Mother* to the MESSIAS. Can a Man imagine any thing more difficult, more bitter for Humane Nature to overcome? Yet did her active Vertue vanquiſh all theſe impediments, and with an humble, raviſht Soule, ſhe expected the entrance of Him into her ſacred Wombe, Whom already ſhe had ſurely ſeated in her Heart.

Here, before we proceed to her Conception, we muſt obſerve two things not amply, and fully enough expreſs'd, very remarkable in the *Angelicall Salutation*; *Firſt*, the dignity of the *Ambaſſadour*; *Next*, the worth of her to whom his Embaſſy was directed, together with her many

Vertues, equally eminent in this Divine Dialogue.

Concerning the *Firſt;* he was not a *Man*, but an *Angell;* neither an *Angell* of an inferiour *Order*, but of the ſupreme *Hierarchy*, which choiſe and pure *Spirits*, having received infinite Ornaments, and Graces from their LORD and Maſter, retained ſtill His Favour, and ever ſtood before Him. *S. Gregory* ſtiles him a principall *Angell*, treating of principall things. Some have not feared to call him the SUPREME ANGELL, as *Damaſcen*, and others. Truth will anſwer for him, that amongſt all the Celeſtiall *Spirits*, none are ſo predicated in Holy Writ as he, and *Michael*, to whom the Declaration, and Expoſition of ſo high Myſteries ſo often were committed, as in *Daniel*, *Zachary*, and *Mary* is ſpecified. Some will have his name to ſignifie GOD, and Man; and that this Etymology containes a miraculous Myſtery. Amongſt theſe is *Proculus, Arch-Biſhop of Conſtantinople.* "Geber," ſaith he, "*ſignifies man*; El, GOD, *alluding to* "*his Embaſſy, which treated of His ap-*

S. Gregory. Hom. 34. in lect. Evang.

Damaſcen. Serm. de Virginis aſſump.

Proculus. In 1 cap. Luc.

" *proaching Birth, Who was both* GOD *and*
" MAN." *Saint Bernard*, judgeth the
Servant of *Abraham* to have beene a type
of *Gabriel;* for he was ſent by his *Maſter*,
not to ſeek any *Virgin* that came next to
hand, but ſuch a One as the LORD GOD
had prepared for the SONNE of HIS LORD.
" *This* Gabriel," ſaith *Saint Chryſoſtome*,
" *the Painters preſent to us winged; not*
" *that* GOD *created him ſo, but to denote*
" *the ſublimmity and agillity of the Celeſtiall*
" *Nature, as alſo, to admoniſh us that,*
" *with gratefull hearts, wee acknowledge*
" *him to have for our cauſe deſcended from*
" *his higheſt habitation*." And ſweetly
Chryſologus; " *An* Angell *treated with*
" Mary *concerning our Salvation, becauſe*
" *an* Angell *had dealt with* Eue *touching*
" *our Damnation.*" This Bleſſed *Spirit*,
and *Saint Iohn the Evangeliſt*, *Damianus*
compares to two Lyons, which carefully
guard this our Sacred *Subject*.

I will not here ſeeke to ſatisfie the
over-curious, and needleſſe doubts of
Luther, and others, whether ſhe knew
Gabriel to be an *Angell*, or no; nor

S. Bernard. In parvis. ſerm. Gen. 24.

S. Chryſoſtom. Hom. de incomprehenſibili Dei natura.

Chryſologus.

Damianus. Serm. 142. Serm. 1. de nat. Virgin.

Luther.

whether, or no, he entred her chamber the doore being ſhut; nor whether he appear'd to her in a gentle familiar ſhape, or in his full ſplendour, as when he ſo much amaz'd *Zachary*, and ſtrucke him dumbe. Theſe Queſtions ſerve rather to buſie Curioſitie, then enflame Zeale. Neither hath all that tender Sexe (to whoſe good I dedicate this diſcourſe) received an education that renders them capeable Iudges of ſuch diſputes. And I freely acknowledge, that in this *Treatiſe*, I have not ſo much as uſed any one word not frequent, and familiar, becauſe I would make the ſenſe cleare to the *Femal Readers*. Withall I profeſſe my ſcope is not to ſharpen their Wits, but to beautifie their Lives; and to kindle in their faire Boſomes, an holy Ambition to aſpire to the Perfections of that devout Life, which this our incomparable *Lady* led, and ended with the applauſe of *Men*, and *Angels*.

Laying aſide therefore theſe ſuperfluous Arguments, I will proceed (as my method commands me) to deliver her ineſtimable Worth, and ſober Demeanour towards the

Angell, which no Eloquence can ſo well expreſſe as a ſilent, and reverent Admiration. Much I need not ſay of her, of whom I never can ſpeakē enough; eſpecially having already produc'd ſo many ancient, and learned Extollers of her Excellencies, to which my vote would adde no more then a dimme Lampe to the glorious eye of *Heaven*, or an obſcure *Gloworme* to a ſtarry night. Yet ſince at the Altar of this *Meek One* (ſweet and chaſt as the Incenſe there daily burned) a ſingle graine, ſent from a ſimple heart, is acceptable, I will not feare to pay her a due Oblation, though it come as ſhort of her Value, as I of her Goodneſſe. May it pleaſe thee then, pious *Reader*, gratefully, with me to acknowledge that this is ſhe who gave Fleſh to Him, by Whom all *Fleſh* is ſav'd. This was the *Dove*, that firſt brought to us the Olive of our peace. This is the *Rainbow*, or firſt *Signe* of our Reconciliation to the Divine Majesty. And (to ſhut up all in a little) this was the *Tabernacle*, and *Throne* of the Almighty, whence (His Majesty ob-

ſcured) His Love ſhined forth to all Humanity. But in that, a plaine delivery of her Vertues adorne her more than can all the flowers of Rhetoricke; I will (though in an inelligant phraſe) ſet ſuch downe as ſhall appeare moſt eminent in this unparalell'd Colloquy, wherein were handled the profound Myſteries of the Sacred TRINITY, as of the FATHERS Omnipotency, the HOLY GHOSTS Efficacy, the SONNES Excellency, and in Him the Proprietie of both Natures.

HER PRUDENCY, AND HER OPPORTUNE SILENCE, AND CAUTION OF SPEECH.

HER Prudency ſhall take the firſt place, not as the greateſt, but as the moſt diffuſive; becauſe cleane through this Dialogue it blends with all the reſt. *Firſt*, ſhe awfully, and adviſedly gives him full Audience; and at once, both obſerves the laws of Patience, and the cuſtome of good Manners, in quietly attending the period of his Salutation. Many of her Sexe would have ſo cut him off at every word, that hee ſhould never have peec't his Speech together againe. Being more miſtreſſes of their tongues then their eares; they would never have given him hearing

till they had beene weary of talking. One of theſe, *Iuvenal* makes mention of in his 6. Satyre, who made a din able to free the Moon from the power of the Enchanter.

The common ſort when the Moone *was eclipſed thought her to be enchanted; and with baſons and other things made a hideous noyſe to barre her from hearing the charmers voyce.*

This Vertue of an opportune Silence few women obtain. If they do, it comes to them the laſt of all other. Their tongues are clocks, which, once wound up, few of them go leſſe then *ſixteene houres*. But this wiſeſt of *Saints* in a ſeaſonable ſilence, and caution of ſpeech, was alike admirable: Inſomuch that through the whole *Bible* we finde not that ſhe ſpake above *five* times. *Twice* to the *Angell Gabriel*, as "*How ſhall this be?*" and againe, "*Behold the* Hand-maid *of the* LORD." *Next*, in the encounter betweene her, and her *Couſen Elizabeth*. A *fourth* time, to her Beloved SONNE, after long abſence, "*Why have you dealt ſo with us.*" *Laſtly*, when ſhe becomes a Petitioner for the poore, "*Becauſe they have no wine.*" Here, in this place, ſhe intentively hearkens to the *Angell*, whom ſhe heares *twice* ere ſhe replyes *once*. She

S. Luke i. 3, 4. 31.

S. Luke i. 46.

S. Luke ii. 48.

S. John iii. 3.

made *two* pawſes uſher her Anſwer, which ſhe fram'd with ſuch care, and ſobriety, as if Modeſty had ſeal'd up her Boſome, and Lippes; and that without her ſpeciall warrant they were not to be opened. And though her thoughts were perplex'd and troubled, yet ſhe apparrell'd them in ſuch a cleare, ſmooth calme of language, that it would have gentiliz'd Barbariſme it ſelfe. When her Chaſtitie is call'd in queſtion, (which ſhe eſteemes above Health, Liberty, or Life it ſelfe) ſhe poſitively denies nothing, in that ſtrange, and to her impoſſible aſſertion of the *Angell;* but anſwers, with an humble enquirie, S. Mary. "*How ſhall that be?*" Well might ſhe make this demand, ſince ſhe knew by humane power it could not be effected; and the *Angell* had not yet revealed, that ſuch was the Divine Will. Though never Soule endured a greater conflict then hers, and that feare had ſtretched the ſtrings of her Heart to their utmoſt extenſion, yet choſe ſhe rather that they ſhould breake in ſunder, than ſhe into Intemperancy. Some Women (though chaſt, yet curſt,

and hafty) having once heard their Chaſtity brought in queſtion, would have omitted all interrogations; and have given the *Angell* a Sermon for his Salutation; and have reviled his Name, if not offered violence to his Perſon. But in this ſweeteſt of *Creatures*, Mildeneſſe and Modeſty kiſſed each other; ſo that nothing could flow from her, that was not pleaſing and gentle. Yet could not her amazed lookes conceale her feare, which afflicts farre more than griefe; for we grieve onely for what is paſt, but we feare all that can happen. The mercifull *Angell* reading, in her forehead, the perplexity of her Minde, reſolved to ridde her of the tormenting doubt ſhe was in; and to baniſh feare out of that face reſerved only for Beauty, and the Graces to dwell in. He therefore hides this great Secret no longer from her; but expounds to her the manner, and meanes, of her Conception; which no ſooner entred her Eares, then conſent her Heart. And with a proſtrate Soule ſhe made her will conform it ſelfe to Gods; "*Behold, ſaith ſhe, the* Handmaid S. Mary.

of the LORD, *&c.*" In this Conſent of hers, we may diſcover almoſt as many Perfections as Words. Some draw hence an obſervation, that the Salvation of Mankinde depended upon her conſent; and conſequently the Damnation, upon her refuſall. My Meditation dares not climbe ſo high; not being able to conceive how poſſibly the Searcher of Hearts ſhould receive a repulſe from his Choſen *One;* nor how His Omnipotency can be confined to one onely Meanes, in the Redemption of Mankinde. It ſhall ſuffice me, to derive hence three of the greateſt Chriſtian Vertues, her Faith, her Obedience, her Humility.

HER FAITH.

FAITH is the hand whereby we lay hold on CHRIST, and His Merits, "*without which*," ſaith *S. Auſtin*, "*all morall* S. Auſtin.
"*Vertues whatſoever are no better than*
"*gorgious ſins.*" The dignity and neceſſity of this ſupernaturall Gift, cannot but evidently appeare to the meaneſt underſtanding; in that no man is ignorant that without CHRIST we cannot be ſav'd; and without Faith, we cannot apprehend CHRIST, nor apply His Deſerts, and Paſſion to our polluted Soules. In this which excells all other perfections did this happy *Mother* of our EMANUELL, ſurpaſſe all other creatures, as here in briefe, and hereafter more at large, I ſhall demonſtrate. *S. Auſtin* both in knowledge and autho-

rity, infinitely exceeds me; and therfore I deſire you would heare him for me.. S. Auſtin. Lib. de ſanct. Virg. cap. 3. "*Strengthened by a ſingular Faith,*" ſaith he, "*ſhe made* GODS SONNE *hers, more happy* "*truely in conceiving* CHRIST *in her Minde,* "*then His Fleſh in her Wombe. Endued* "*with this Faith ſhe fear'd, and reverenc'd* "*Him Whom ſhe bore; Whom as ſoone as* "*ſhee brought forth ſhee ador'd, and was* "*the firſt beholder of the Glory of His Re-* "*ſurrection.*" Would I muſter up my forces, I could produce many other Champions of the ſame worth, and antiquity; that with an indefatigable Zeale, doe vindicate the Faith of this Bleſſed *Virgin* againſt ſome of theſe latter ages, who accuſe her as defective in that wherin ſhe was moſt accompliſht. Their Objections have beene long ſince anſwer'd by *Saint Auſtin*, *Saint Ambroſe*, and divers others of thoſe Primitive times. S. Auſtin. Lib. 16. de Civit. cap. 24. *Saint Auſtin* diſtinguiſheth thus betweene *Zacharies* demand and hers. "*Zachary when he* "*ſayes, Whence ſhall I know this? or,* "*By what meanes ſhall I know this, I, and* "*my Wife being ſo aged? he ſpoke this out*

" *of deſpaire, not by the way of inquiſition.*
" *But* Mary *when ſhe aſkes; How ſhall*
" *that be, ſince I know no man? ſhee utter'd*
" *this enquiring, not deſpairing. Where-*
" *fore to* Zachary *it is ſaid, thou ſhalt be*
" *dumbe becauſe thou believeſt not; but to*
" *her the cauſe is expounded, becauſe while*
" *ſhe doth queſtion, ſhe doubteth not of the*
" *promiſe.*"

And to the ſame purpoſe, and almoſt in the ſame words ſpeakes *Saint Ambroſe*, whoſe teſtimony I omit, leſt I ſhould prove tedious, and obſcure to the tender ſexe, to whoſe profit this weake Eſſay of mine is chiefly intended. Yet my Zeale to her whoſe true Admirer I am, compels me briefly to deface all thoſe aſpertions, which the adverſaries to her, and piety have layd upon her. And I am wholly transform'd into wonder, as oft as I conſider how malice, and her ſpawne can bee ſo frontleſſe as groſſely to deprave the meaning of the Text, onely to detract from her; and ſhould be ſo audacious, as to contradict the HOLY GHOST Himſelfe, who by the mouth of *Elizabeth* S. Ambroſe.

pronounceth her Bleſſed, becauſe ſhe beleeved. True it is, their expoſitions give a light to the *Scriptures;* but it is ſuch a one as we receive from lightning, which brings with it rather terrour then comfort.

HER OBEDIENCE.

WERE her Obedience calls upon me to cut off, I cannot ſay, this digreſſion, but vindication of her Honour. Though ſhe deſerved ſoverainty, and command; yet delighted ſhe in nothing more, then in this ſubmiſſive Vertue, proper onely to a Subject; and was a diligent practitioner of it through her whole life, in imitation of Him Who was obedient even to an ignominious Death. Her Faith, and Obedience were of equall ſpeed; for ſhe no ſooner heard the *Angell* relate that the ALMIGHTY had ordained, ſhe ſhould beare the Worlds REDEEMER, but ſhe beleev'd, and conſented that it ſhould be ſo. She had learnt in her infancy, that Obedience, with GOD, is better then Sacrifice; and

therefore, ſhe was as ſwift as thought in agreeing to the Divine Ordinance, that ſo poſteritie might diſtinguiſh betweene her Obedience, and that of others whoſe Wils, and Vnderſtandings have a combat before they can bee brought to a conſent. But this was onely a lovely branch of that beautifull Tree, her Humility, on which a perpetual Autumne attended; for it continually bore fruit.

HER HUMILITY.

OF this Vertue I muſt treat more at large then of the reſt, becauſe it is extenſive cleane through all the actions of her life. Of this there are many ſorts, whoſe ſeverall countenances, and ſhapes we will here draw to the life; leſt the *Reader* be impoſ'd upon, and verily beleeve he enjoyes the true one, when, indeed, he is onely poſſeſſour of the adulterate.

Natural *Humility.*

We will begin with the *Naturall* Humility, which is to be found in many, who being baſely borne, and bred, and poorely ſpirited, aſpire not to greatneſſe, but reſt fully contented with that ſordid calling Fortune hath allotted them. This

Humility is none of thoſe that Vertue doth warrant. There is *another* kinde which we may call Senſuall; and this makes men refuſe Honours; not that they do not deſire them, but for the trouble, care, and danger, that attended them. This Humility is baſe, and degenerate. There is a *third* proud one of the Hypocrite; who though he be ambitious of Dignities, and ſeeks them by all cunning, and undermining wayes, yet (to be reputed humble) he ſeemes to flie them. This Humility is falſe, and fained. A *fourth* there is Philoſophicall, and Morall; and this conſiſts in the knowledge of a mans ſelfe, and his miſerable condition, ſo that by a naturall light he can ſee to humble himſelfe, and be ſerviceable to all men; yet no further then the dignitie of his eſtate allows, and humane reaſon requires. So that, in this mans opinion, it ſhould not be Humility, but baſeneſſe, in a Gentleman, to pardon an injury done him, or to place himſelfe in an Hoſpitall as a ſervant to attend the ſicke, and needy. This Humility will not endure the *Chriſtian*

Senſuall *Humility.*

Hypocritical *Humility.*

Philoſophical *Humility.*

Teſt. A *fifth*, *Moſaicall*, or *Iudaicall*, offers it ſelfe to our conſideration; and this hath a neare reſemblance of the true one; for by the peruſall of the written Law we come to know our ſelves more perfectly then all the Philoſophers of the world can teach us. To this purpoſe *Saint Paul* ſaith; "*From the Law comes* "*the knowledge of ſinne:*" and in another place, "*I had not knowne concupiſcence to* "*bee a ſinne, had not the Law ſaid; Thou* "*ſhalt not covet.*" In this Mirrour we diſcerne our originall corruption, and all our diſordinate paſſions, and affections, together with our ignorance and frailty. By this Touchſtone we finde all our moral philoſophical Vertues to be but counterfeit. But this carries with it a very detrimentall diſcommoditie; for it leads us beyond hope of Salvation, and there leaves us. For when a man ſhall conſider, that an unattainable Perfection, and an exact obſervance of the Law is required at his hands (wherein he is commanded to honour God with all his Soul, and with all his might, and to love his neighbour

Moſaicall, *or* Iudaicall *Humility.*

Rom. iii. 20.

Rom. vii. 7.

as himſelfe) and yet withall ſhall diſcover in himſelfe an utter diſabilitie to execute theſe holy Commands; a frozen dijection wil ſo benumme all his thoughts, that not one of them will be of force, to uphold it ſelfe from ſinking into the bottomleſſe pit of deſpaire.

The true Chriſtian *Humility.*

But with the true *Chriſtian* Humilitie it is otherwiſe; which (having firſt made a ſubmiſſive acknowledgement of its owne ingratitude, pride, avarice, injuſtice, impietie, and infinite other imperfections) by a ſtrong apprehenſion layes hold on the Mercie of GOD in CHRIST. And this Goodneſſe of GOD towards us, makes our ſinnes more odious even in our own eies; no otherwiſe then the tender kindneſſe of his Father, made the Prodigall Childe more clearly ſee his owne errour, and diſobedience. For this makes that Speech of GOD to the *Iewes*, "*When* "*you come into the* Land of Promiſe, *then* "*you ſhall know your ſinnes?*" as if He ſhould have ſaid, "*How often have you* "*diſtruſted Me, and not onely murmur'd* "*againſt Me, but abandon'd Me, and ador'd*

" Idols, *making them your guides, and at-*
" *tributing to them the benefits you have*
" *received from Me?*" ſo the Regenerated *Chriſtian*, being once entred into the Spirituall *Kingdome* of CHRIST, ſees more clearely his ſinnes, then he did before his calling; as having received a greater Light. The excellency of this Vertue, in a *Chriſtian*, is beyond humane expreſſion. Not amiſſe a learned *Father* of the *Church* ſtiles this the Treaſurer of all other Vertues. The antient *Chriſtians* commonly uſurpe Humility for Vertue it ſelfe. CHRIST cals it Pooreneſſe of Spirit; and diſcourſing of Mans Beatitude, ſets it in the front. This, and Pride are at endleſſe oddes; for this is ſociable, and loves company; wheras Pride affects ſolitude, and is for the moſt part alone. In the *Empire* of Pride, two cannot ſtand quietly together; whereas in the *Dominions* of Humility, an infinite number may be placed without either combat, or ſtrife. Pride is never void of feare, and doubt; whereas this ſtands ſecure with *Ionas* in the bottome of the Sea. Pride is ever

Hieron. in Epiſt. ad Celant.

ambitious of the firſt ſeate; this of the loweſt; and therefore is as much extoll'd by all men, as the other cride downe. Pride aſſumes all to it ſelfe, and is full of ſelfe-love. This refuſeth even its owne due, and undervalues it ſelfe; as knowing that it can juſtly call nothing its owne, but ſinne. Pride ſtormes at an injury receiv'd; this embraceth all occaſions that may exerciſe its patience. Pride (like all things puft up, and light) is wavering, and blown here and there by every guſt of Fortune; this in ſtability is a Rock, not in hardneſſe, being ſoft, and white as the Downe of Swans. Yet though this Vertue be of all other the moſt innocent, and ſubmiſſive, it is withall the moſt powerfull; for, as *Nature*, ſo GOD, abhors vacuity, and therefore (finding the humble utterly empty of affectation, preſumption, and what elſe is derogatory to His Honour) He fils Him with His Grace and SPIRIT. What ſhould I ſay more?

Humility is feareleſſe, in danger; free, in bondage; rich, in poverty; quiet, in perſecution; noble, and glorious, in igno-

miny ; lofty, in lowneſſe ; joyfull, in anguiſh ; and happy, in the midſt of miſery. This made *Moſes* ſpeechleſſe ; *Abraham*, to acknowledge himſelfe duſt and aſhes ; *Iohn*, the *Baptiſt*, to eſteeme himſelfe a meer Voyce ; and *Saint Paul*, to account himſelfe the greateſt of all ſinners. This Iewell was ſo faire in CHRISTS Eye, that to purchaſe it, He underwent not only poverty, miſery, and all indignities, but even execration, and malediction. What would we judge of a great *Prince*, who, inſtead of enlarging his *Territories*, ſhould abaſe himſelfe ſo farre as to become a poore *Subject?* Why this did CHRIST, Who (being of all things the Greateſt, and Beſt from all Eternity) by Humility, became of all the Loweſt ; and deſcended even to the profeſſion of ſervice to the meaneſt of His creatures. It is alſo an evident marke of His Humility, that He choſe to be borne of ſimple and obſcure Parents; whereas He might, if He would, have allyed Himſelfe to the greateſt *Princes*. This gave occaſion to the *Iewes* to mocke Him, ſaying, " *Is not* Ioſeph *His*

S. John vi. 42.

Father, and Mary *His* Mother?" True it is that He was of the *Houſe* of *David*, but when He was borne, it was in its declination, and of no repute. As the Moone *fourteene dayes* together, to our ſight, encreaſeth; and *fourteene* againe diminiſheth, till at length it be ſeene no more: ſo in the *fourteene* Generations from *Abraham* to *David*, the *Houſe* of *David* received advancement in Honour, and Splendour, and was in his time at the full height; but in the *fourteene* following Generations it was in the wane; and in the *dayes* of CHRIST, neere utter extinction. And whereas He might have inſerted *Sarah*, *Rebecca*, and many other *Saints* in His *Genealogy;* He placed *Tamar*, *Raab*, *Ruth*, *Berſabe*, and others of an inceſtuous race, to ſhew the world, that, though He hated ſinne, He abhorred not ſinners. What man is there who, having a laſcivious wife, detected of whoredome, will take her againe? Yet CHRIST, having eſpouſed the adulterate Soule of man, receives her into Grace and Favour, after ſhe hath committed millions of adulteries.

To this effect ſaith the *Prophet*, "*Though* Jer. iii. 1.
"*thou haſt committed fornication with*
"*many Lovers, yet returne, and I will re-*
"*ceive thee.*" Who is there that being injur'd will not onely forgive the Offendor, but ſeeke his friendſhip? ay, and lay downe his life for him? All this did CHRIST, Who (being grievouſly and hainouſly abuſed by man) not onely demanded his pardon, as if He Himſelfe had beene faulty; but made an Oblation of His Owne Heart-Bloud, to quench the Wrath of GOD, juſtly conceived againſt him. Another admirable Act of His Humility was, that (GOD having given Him all Power in *Heaven* and *Earth*) in ſo much that He could at His pleaſure have deſtroyed *Iudas*, whoſe treaſon He foreknew, all the revenge He tooke, was to waſh his feet, and to call him *Friend*, when he came to apprehend Him.

To theſe I may adde His living in obſcurity from His *twelfth* to His *thirtieth yeere;* in all which time we reade not any thing of Him. I will conclude with all the croſſes and calamities He endur'd,

of which in His Life He never reaped any fruit; and at His Death, had His Innocency onely predicated by one, and that one a *Thiefe*. In a word, during His Abode here below (whether you conſider His Doctrine, Actions, or Paſſion) He was not ſo much delighted with the exerciſe of any Vertue, as of this gentle, meek one; that ſo He might imprint it as His Owne Sacred Stampe, or Marke in thoſe mindes which He would have known to be His. And, above the reſt, into the chaſt Boſome of His deareſt *Mother* did He ſend this Divine Gift, before His Birth by infuſion; and afterwards engrafted it there, by example. And this we may well perceive, by her ſo cloſely following the Patterne, that ſhe precedes all but Himſelfe, in this milde, offenceleſſe Vertue. In this rare Quality as ſhe had an unequall'd Maſter, ſo ſhe prov'd a matchleſſe *Scholar*. He who is ignorant of the excellency ſhe hath attain'd to, in this one Perfection, I dare pronounce him withall, ignorant of GOD's *Holy Writ*, and incapeable of all Goodneſſe derived thence.

ST. ALBERT'S COLLEGE LIBRARY

Yet ſome ſacrilegious theeves there are, who robbe this beautifull *Temple* of its prime Ornament; this ſweeteſt *Garland*, of its faireſt Flower. They maintaine (me thinks the *Earth* ſhould ſhake it ſelfe, and them when they utter it) that ſhe was humbled, not humble. Theſe I may more properly averre to be learning, not learned. They may with as much juſtice deprive the *Roſe* of her bluſh; the *Lilly*, of her white; the *Violet*, of her purple; and the *Chriſtall*, of its clearneſſe; as her of this pretious Ornament, which ſhe obtein'd by a ſtudious pious Imitation, and preſerv'd with a holy Care. But my wonder is the leſſe, when I contemplate the continuall Antipathy betweene Impudency, and Innocencie. Whoſoever ſhall ſettle his meditation on her diſcourſe with the *Angell;* her Pilgrimage to her *Couſens* houſe; and her Divine Hymne there (though he have ſworn himſelfe the ſlave of prejudice) he will breake his chaine; and reaſſume ſo much freedome, as to declare her truly humble. Sure I am, if they would have her halfe a degree humbler, they make

her wholly abject. To my thinking theſe *ſixe* words alone (*Behold the* Handmaid *of the* LORD) are able to convince of errour *ſix thouſand* ſuch ſhallow *Authors*. To thoſe who are plac'd in an extreame height, all things below ſeeme farre ſmaller then indeed, they are, but to themſelues they appeare the ſame. But here it fals out otherwiſe, where the introducer of one pregnant Bleſſing that contein'd all other into the world (and therefore worthily placed above it) thinks all things under her farre greater then her ſelfe, and above her in value. Certainly, all the Ancient *Fathers* with one conſent, affirme, that ſhe deſerv'd to be *Empreſſe* of all others, who humbled her ſelfe below them all. For my owne part, I am ſo tranſported with the meditation of her Meekneſſe, that me thinks I heare her thus expreſſing the humility of her ſanctified Heart, to the Heavenly *Nuntio*.

S. Mary.

"*Is this a delightfull Dreame, or a* "*pleaſing Viſion that thus raviſheth my* "*Soule? What a lovely proſpect is this?* "*What do mine eyes behold?* Cedars

" *ſtooping to* Shrubs? Mountains *to* Val-
" lies? *The* Ocean *courting a* Riveret?
" *I diſcover more than all this. I ſee*
" Heaven *deſcending to* Earth; *the* Su-
" PREAME MAJESTIE, *to* Humane Miſery;
" *a Bleſſed* Angell, *to a wretched* Mortall.
" *True it is, I am the* Structure *of* GODS
" *Owne Hands; but an* Edifice *not cleare,*
" *not faire enough for the* Habitation *of*
" *His Onely* SONNE. *Alas! alas! I am a*
" Veſſel *too uncleane to encloſe a* DEITY.
" *Is this Fleſh of mine pure enough to*
" *clothe* PURITY *It Selfe? I am not worthy*
" *to be reputed His* Childe, *much leſſe His*
" Parent. *Oh, lend me thy harmonious*
" *Voyce, thy Heavenly Rhetoricke, thou*
" *Celeſtiall* Oratour, *that I may render*
" *Him Thanks, and Praiſe, though not*
" *equall, yet nearer to the Grace I have*
" *received. I deny not but wee ſee His*
" Name *written in every thing here below,*
" *but in obſcure Characters; like the diſ-*
" *covery of the* Sunne *in a puddle. Thou*
" *art nearer Him in Eſſence, in Preſence,*
" *in Goodnes, in Knowledge, and canſt finde*
" *out words more ſuteable to His Worth.*

" *Wherefore I earneſtly beſeech thee, in*
" *thy beſt phraſe, to preſent the unfained*
" *gratitude of His moſt humble* Handmaid,
" *who eſteems her ſelfe unworthy to touch,*
" *much more to conceive Him. Neither*
" *ſhalt thou thy ſelfe depart without moſt*
" *humble thanks for the eternall Honour*
" *thou haſt done me by this viſit.*"

It is probable enough, ſhe ſaid much to this purpoſe; this forme of ſpeech being agreeable to her diſpoſition, and demeanour. To conclude this point, *ſix* cleare demonſtrations of her Humility eminent above the reſt, the *Holy Writ* offers to our ſerious, and reverend conſideration. The *firſt*, in this ſubmiſſive conference with the *Angel*. The *ſecond*, in the houſe of *Zachary;* where the more her Vertue is predicated, by her *Couſen*, the more ſhe humbles her ſelfe. The *third*, in her Delivery; where ſhe meekly ſubmitted her ſelfe to all wants, and inconveniences. The *fourth*, in her Purification; when ſhe obſerv'd the cuſtome of other, uncleane, ſinfull women, and rankt her ſelfe with them. The *fifth*, in

Betrothing her ſelfe to a *Carpenter;* and in paying as great an obedience to him, as ever Woman did to Huſband, and in joyning with him in labour to get a poore living, to maintaine themſelues, and their SONNE. The *ſixth*, in having a care of the poore, and in aſſociating them at all times. But of all theſe I ſhall treate more at large in the courſe of this Divine Story, whoſe order now brings me to the Myſticall Conception of her Bleſſed SONNE, our Onely LORD and SAVIOUR IESUS CHRIST.

HER CONCEPTION.

THE Heavenly *Ambaſſadour* having executed his Great MASTERS command, departs, leaves GOD and MAN in the Wombe, and the SONNE of Righteouſneſſe is now riſen in the Virginall *Orbe*. For this is the* tenent of the True, and Ancient *Catholicke Church*, that ſhe conceiv'd immediately after the *Angels* ſpeech; whom I had rather follow, then accompany many of theſe later times, who oppoſe it. I will onely produce a few teſtimonies; and that of *Gregory* the *Great* ſhall be the Leader. " *The* Angell," ſaith he, " *declaring, and the* " SPIRIT *approaching, inſtantly the* WORD " *is in the Wombe; and preſently in the* " *Wombe, the* WORD *is made Fleſh, the*

* *This point is much controverted, and I leave it to the diſcreete Reader what to beleeve.*

S. Gregory. Lib. 18. Moral. ca. 27.

" *incommutable Eſſence coeternall to Him*
" *with the* FATHER, *and the* HOLY GHOST
" *ſtill remaining.*" Him ſecondeth *Saint Auſtin*, of all the *Fathers* the moſt ſubtle and ſollid. Theſe enſuing are his owne words. " *When the* Angell *ſaluted* S. Auſtin. De Symbol. ad Catechum.
" *the* Virgin, *then did the* HOLY GHOST
" *make her fruitfull; then did that* Woman
" *conceive a* Man *without a man; then*
" *was ſhee repleniſht with Grace; then*
" *ſhee receiv'd the* LORD, *that Hee might*
" *be in her Who made her.*" And in another place he writeth thus. " *Make* S. Auſtin. Serm. 2. in feſto Annun. Domin.
" *no delay*, O Virgin, *ſay but the word*
" *ſpeedily to the* Meſſenger, *and receive*
" *thy* SONNE; *give thy Faith, and feele*
" *the Vertue of it.* 'Behold,' *ſaith ſhe*,' the
" ' *Handmaid of the* LORD, be it to me ac-
" 'cording to Thy Word.' *Here was no*
" *delay at all; the Divine* Agent *returneth; and* CHRIST *enters the Virginall*
" *Wombe. The* Mother *of* GOD *is ſuddenly made fruitfull, and is predicated*
" *happy throughout all ages. She preſently*
" *conceived the* DIVINITY *of the* WORD
" *without the fellowſhip of a man.*"

In this celebration of the Nuptials betweene GOD and Nature, while my affection advanceth one ſteppe, my reverence retires another. Here Reaſon is tranſformed into Admiration; Eloquence, into Silence. Some are rather ſolicitous to ſearch into the profundity of the Myſtery, than humbly to acknowledge it; and by Reaſon, ſeeke to pry into that which excludes all Reaſon. What was before time it ſelfe, is believed, not comprehended by Man; for that tranſcends the underſtanding of man, which was before his Nature. No eyes but thoſe of Faith, can penetrate this Wonder. All things in GOD are above Reaſon, nothing above Faith. Here, a *Virgin* conceives, without the loſſe of Chaſtity; a *Maide* remaines an Immaculate *Mother*. Eternity is here encompaſs'd by Time; Glory, maſked in Miſery. A Thing finite containes Infinity; a Mortall encloſeth Eternity. Here, the SONNE is as antient as His FATHER; elder than His *Mother;* and is made of her whom He made. Here is a concurrence, or a congregation, of Miracles. It is a Mira-

This Conception was predeſtinated before Time, from all Eternity.

cle, that in the forming of ſuch, and ſo great an iſſue, the aide of man ſhould be utterly excluded; and that as He was MAN, He was onely made of the pure Bloud of the *Virgin.* It is a Miracle, that the ordinary number of dayes, required in the forming of a humane body, is not here obſerv'd; but in a very moment without ſucceſſion of time a Body is fram'd, and animated. But a greater Miracle than all theſe is, that at the ſame inſtant wherein the Soule is joyned to the Body; the Divinity, and Humanity are united in One PERSON, and the Eternall WORD is inſeparably linkt with the Fleſh; ſo that the SON of GOD, and MAN is the ſame, in the *Virgins* Wombe. As for the manner of her Conception, I doe not more mervaile at the ſupernaturall ſtrangeneſſe of it, then I doe at the daring inquiſition, and ſenſuall expreſſion of ſome, who relate it in words as groſſe as their owne underſtandings. I only wiſh I could free the moſt learned, and ingenious *Eraſmus*, from the juſt imputation of a laſcivious folly in the Eſſaying to unfold this

Eraſmus.

Eras. in Annotat. Lei in Appendice ad Antapologiam Sutoris.

ſacred Myſtery. He compares GOD to a Woer; the *Angell*, to a Sollicitour; and *Mary*, to the Beloved; and proceeds further than either the Divine Will, or humane Modeſty permit. He treates of this venerable, this ſtupendious encounter betweene the Divinity and Humanity, in the ſame amorous phraſe with which the Poets deſcribe the wanton meeting of *Dido* and *Æneas* in the Cave. I will not rip up the particulars in which he is faulty this way; leſt I runne into the ſame errour which in him I reprehend, and imprint a bluſh on the cheekes of my baſhfull *Readers*. This Conception was as ſpotleſſe, and as cleare from all pollution as is a ſweet Odour when it enters the ſenſe. "*Here*," ſaith Saint Auſtin, "*the* WORD *is the* "*Huſband, the Eare the Wife; in this glo-*" *rious ſplendour is the* SONNE *of* GOD *con-*" *ceiv'd; in this Purity, generated.*" Of the ſame cleare, and cleane ſenſe is *Rupertus* on this very paſſage. "*When the* "*truely believing* Maide," ſaith he, "*open-*" *ing at once her minde and mouth ſaid,* "'Behold the *Handmaid* of the LORD, be

S. Auſtin. Serm. ii. in Natal. Domini.

Rupertus Lib. i. de operib. Spiritus Sancti. cap. 9.

" ' it to me according to Thy Word ;' *in*
" *the very inſtant* (*to make good the words*
" *of the* Angell) *the* HOLY GHOST *came*
" *upon her, and enter'd through the open*
" *dores of her Faith. What part did he*
" *enter ? Firſt the Chapell of her chaſte*
" *Boſome ; then the Temple of her holy and*
" *incorrupt Wombe : Her Boſome, that ſhe*
" *might be made a* Propheteſſe ; *her*
" *Wombe, that ſhee might become a* Mo-
" ther."

Now for the time of this Conception ; whether or no it were preciſely on the 25. *day* of *March*, I will not ſtrive to chaine any mans beleefe to a reſolution herein ; though I finde many old and great *Doctors* of the *Church* to have held it for a truth. Many queſtions here ariſe, which I have neither time, nor deſire to diſcuſſe. I will onely looke into the deportment of this incomparable Creature, after that ſhe knew ſhe was become the receptacle of a DEITY. The meere apprehenſion of ſuch an unheard of Honour, in other women, would have begotten Pride, Arrogancy, and Diſdaine, not onely of all

their ſexe, but of Mankinde it ſelfe. They would have repin'd at their breathing of common ayre; and (ſcorning the *Earth* they trod on) have nouriſht an ambition to walke on the battlements of *Heaven*. But this *Maide*, above imagination excellent, the more ſhe was grac'd and dignified, the more ſhe was humbled. When all men admir'd, and even ador'd her, and judg'd her worthy to be preſently aſſumed into *Heaven*, ſhe was ready to creepe into the center of the *Earth*, and there to hide her; thinking that every one pointed at her, as undeſerving that ſupreme Dignity confer'd on her by God Himſelfe. And whereas others would have ſtudied nothing but rich Tiſſues, and Embroyderies to weare, and the moſt coſtly *Perſian* Carpets to tread on; ſhe meditated ſimplicity in apparell, and a good paire of ſhooes to beare her afoot journey over the ſteepe and flinty *Mountaines*, intending to beſtow a Viſit on her *Couſin Elizabeth*.

Lu. 1. The Visitation.

39. *And Mary arose in those dayes, and went into the Hill Country &*
40. *And entred into the house of Zacharias, and saluted Elizabeth.*
41. *And it came to passe, that when Elizabeth heard ỳ salutation of Mary, the babe leaped in her wombe.*

HER VISITATION.

MANY of her Kinde, and in her high Eſtate, and Condition, would hardly have acknowledg'd, or receiv'd their kindred; much leſſe have trotted over hils, and dales, to make a tender of their duties to them. Here is a rare ſpectacle; Humility climing, a thing as contrary to the nature of it, as it is to things ponderous of themſelues to flie. This *Soveraigne* of her ſexe, having the Celeſtiall MONARCH included in the narrow compaſſe of her Wombe, made haſte to paſſe thoſe ſteep, ſtony, and rugged hils; the willingneſſe of her minde enabling the feeblenes of her body. And, to ſay the truth, whether ſhould ſhe (whoſe worth exalted her

above all things elſe) go but to places as eminent in ſcituation as ſhe in ſweetneſſe of diſpoſition? Whither ſhould this *Eagle* flie, but to the ſummity of the *World?* Sure I am, ſhe could not ſore above the pitch of her owne Value. Shee forſooke the ſweet embelliſht *Vallies*, where with eaſe ſhe might have walked; and betooke her ſelfe to the craggy *Mountaines*, which not without infinite labour, and paine ſhe could aſcend. By theſe rough, and uneven wayes have the holy *Martyrs* themſelues mounted the *Promontory* of Vertue, and have found the end of their journey as ſweet, as their travell bitter.

The Author's *addreſs to* Vertue.

"O Vertue! *the minds that travell to* "*thy* Indies, *how rich they returne. They* "*come backe, laden with thoſe pretious or-* "*naments, that beautifie this life; and* "*thoſe* Panchayan *odours, that ſweeten the* "*deprivation of it, and perfume poſterity.* "*True it is that thy* Seas *are rough; & to* "*him that lancheth into the deepe, appeare* "*at firſt terrible; but if with confidence* "*& conſtancy he plows them up, and with* "*a fixed patience endures the frownes of an*

" *angry* Skie; *he shall at length discover a* " *calme, smooth as thy owne forehead, on* " *which Fortune, Time, and Vice could* " *never yet imprint one wrinckle. Vnder* " *thy sacred Safe Conduct, hath many a su-* " *perstitiously devout distressed* Femall Pil- " grim (*after the endurance of heat, and* " *cold without, of hunger, and thirst with-* " *in, and other miserable accidents innume-* " *rable*) *arrived with comfort at the sup-* " *posed* Shrine *of this our Blessed* Saint, *who* " *here* (*having no other guard than thy* " *potent selfe*) *exposeth her dainty feet to* " *the knowne cruelty of flints hard, and* " *sharpe alike; and her Sacred* Person *to* " *labour, and infinite hazards incident to* " *the poore* Traveller."

She who meriteth to sit under a Cloth of State, beset with the *Earths* most precious Stones, and a presence throng'd with *Empresses*, as happy waiters graced in this attendance, doth here commit her self into the hands of solitude, and danger. Thus did the *Spouse* of the Holy Spirit overcome the narrow, and difficult paths of these steepe *Mountaines;* Charity leading

her by one hand, and Humility by the other. And if we diligently peruſe GODS Sacred Word, we ſhall there finde the *Mountaines* honour'd with many notable acts. Where did that parent of an innumerable iſſue, *Abraham*, prepare the immolation of his only ſonne? On a *Mountaine*. Where did *Moſes* receive the Tables of the Divine Law? On a *Mountaine*. Where did CHRIST, (His Humanity concealed) transfigure His Face into a Countenance of eternall Glory? On a *Mountaine*. Where did He ſhed His Pureſt Bloud; and lay downe His Deareſt Life, as an expiation for our hainous and manifold ſinnes? On a *Mountaine*. But why theſe famous Acts were performed on *Mountains* rather then in *Vallies*, Reaſon hath not a ſight ſtrong, and quicke enough to diſcover. But this is evident, that GOD hath not plac'd *Heaven* it ſelfe on the one ſide of us, or under our feet, but over our heads; that we might erect our looks, and fixe them on his eternall Habitation, and aſpire to enter the Celeſtiall *Canaan*; indeed our true Countrey, out of which while

we live, we leade but a dying, and a ſlaviſh life, and are no other then unfortunate exiles. And ſurely, the very ſight of ſublime places, breeds in us high thoughts. We commonly looke downe on things deſpicable. The eyes of Admiration are bent upward.

The cauſe why ſhe tooke this Journey, I ſhall endeavour to relate ſo briefly, that I will ſtrive to avoid even long ſyllables. Yet do ſo many pious Doctrines, and Uſes, flow from theſe two *Chriſtalline* Springs, that they alone are ſufficient to compoſe an entire Booke, or a vaſt Volume.

The *Angell* that he might beget, and ſtrengthen a beleefe in *Mary* of what he had ſaid, confirms this Miracle with another, and tels her that her *Couſen Elizabeth*, alſo in her old declining age, had conceiv'd a ſonne, and that this was now the *ſixth moneth* of her being quicke. Theſe glad tydings, no doubt, delighted much our Bleſſed *Ladies* Minde; where they could not ſtay without rendring a faire encreaſe of Fruit, firſt in meditation, then in action. Queſtionleſſe, ſhe no ſooner heard them

but her Soul was delivered of a twinne of Vows; the *firſt* was, to praiſe GOD, that He out of His beſt Pleaſure, and infinite Goodneſſe had vouchſafed to crowne her *Couſens* fruitfull Vertue with the Bleſſing of a childe, ſhe being now in *yeares*, when deſpaire had chaſed all ſuch hopes out of her breaſt, and barrenneſſe (as the world conceiv'd) had ſeal'd up her Wombe. The *other* was all impediments ſet apart, to give her *Couſin* a viſit in her owne *Country*, and habitation. Having performed the *firſt*, her thankeſgiving for her, ſhe undertakes the *latter*, her journey to her. Nor was ſhe long about it; but with all ſpeed poſſible ſet forward, leſt ſhe might ſeeme not readily to obey the Incitation of the HOLY GHOST; or be wanting to her *Couſin* in any good office ſhee could doe her. Neither could the conſideration of her owne Majeſty, of the teeming Eſtate ſhe was in, of the diſaſters to which *Travellers* are ſubject, of the unevenneſſe of the way, or of the* length, (which *Melanctthon* affirms to have beene *twenty Dutch miles*) deter her from un-

In concione de Viſitat. Mariæ. * *From* Nazareth *to* Ieruſalem, *where that* Elizabeth *dwelt, not onely many moderne* Divines *but* S. Auſtin, *and* Beda *affirme.*

dergoing this tedious Pilgrimage. And as ſhe readily undertakes it, ſo ſhe makes haſte in it. She well underſtood that delayes in Spirituall affaires were as dangerous as relapſes in bodily diſeaſes.

HER CHARITY.

BEHOLD here a prodigall Charity that hath no reſpect of it ſelfe, being onely intentive on the good of another. It was Charity, that withdrew her from her beloved privacy, into the publike view, which till then ſhe had ever ſhun'd. It was Charity, that added wings to her feet; and armed her heart againſt all ſiniſter accidents that could happen. It was Charity, that emboldened her to goe to her *Couſin* without any invitation, not being expected by her, or, happily, by face knowne to her, and with confidence of welcome to enter her houſe. It was Charity, that caus'd her to tender ſervice there, where it was due to her ſelfe. It

was Charity, that cheer'd her up, and ſent her on this congratulating Embaſſy. Laſtly, it was Charity, that invited Sanctity it ſelfe encloſed in this happy *Maide*, to haſten to the Sanctification of the childe in the wombe of *Elizabeth*.

Having patiently paſſed the troubles and annoyances of her Voyage, ſhe with joy at length arrives at her *Couſins* Habitation; into which ſhe no ſooner puts her head, but the Reverend *Propheteſſe* (having no other Revealer, nor Prompter than the Holy Spirit) immediately knoweth the *Mother* of her Lord to be there preſent; and knowing, doth acknowledge it; and acknowledging, doth magnifie her Perfections, & profeſſeth her Houſe bleſſed in being graced with her vouchſafing to be in it. She, at firſt ſight, diſcernes in her ſo many, and ſo great concealed Vertues and Myſteries, that a man would judge ſhe had beene preſent at the enterview of her, and the *Angell*. Nor did ſhe conceale theſe her Excellencies; but did deſcribe them with ſuch Skill and Zeale, that Fame was even proud to repeat them.

Could the domeſticall ſervants, thinke you, (having heard their *Miſtreſſe* predicate her Divine Qualities, and tranſcendent Condition) containe themſelves from divulging a joy, which a narrow humane boſome is not capacious enough to receive? Could they abſtaine from juſtly boaſting, that a beauteous, Bleſſed *Maide* reſided then in their Houſe, which together with their Soules, were, by her glorious preſence, enlightened?

But I can no longer with-hold my pen from ſetting downe the Journey it ſelfe, and their mutuall Salutations in the ſame words, wherein the *Text* commends them to us. S. Luke i. 39. "*And* Mary *aroſe in thoſe dayes*, "*and went into the* Hill-Country *with haſte* "*to a* City *of* Iuda, *and enter'd into the* "*Houſe of* Zacharias, *and ſaluted* Eliza- "beth. *And it came to paſſe as* Elizabeth "*heard the Salutation of* Mary, *the Babe* "*ſprang in her wombe, and* Elizabeth *was* "*filled with the* HOLY GHOST: *and ſhe* "*cryed with a loud voyce, and ſaid:* S. Elizabeth. "'*Bleſſed art thou amongſt women, becauſe* "'*the* FRUIT *of thy Wombe is Bleſſed.*

" ' *And whence commeth this to paſſe that*
" ' *the* Mother *of my* LORD *ſhould come to*
" ' *me? For loe, as ſoone as the voyce of thy*
" ' *Salutation ſounded in mine eares, the*
" ' *Babe ſprang in my wombe for ioy. And*
" ' *bleſſed is ſhee that believ'd; for thoſe*
" ' *things ſhall be performed which were*
" ' *told her from the* LORD.' *Then* Mary S. Mary.
" *ſaid;* ' *My Soule magnifieth the* LORD,
" ' *and my Spirit reioyceth in* GOD *my* SA-
" ' VIOUR; *for He hath regarded the low-*
" ' *lineſſe of His* Handmaid; *for behold from*
" ' *henceforth all generations ſhall call me*
" ' *Bleſſed. Becauſe He that is Mighty hath*
" ' *magnified me, and Holy is His Name.*
" ' *And His Mercy is from generation to*
" ' *generation on them that feare Him. Hee*
" ' *hath ſhewed Strength with his Arme,*
" ' *He hath ſcattered the proud in the ima-*
" ' *gination of their hearts. He hath put*
" ' *downe the mighty from their ſeates;*
" ' *and hath exalted the Humble and*
" ' *Meeke. He hath filled the Hungry*
" ' *with good things; the Rich He hath*
" ' *ſent empty away. He hath upholden*
" ' Iſraell *his Servant, being mindefull of*

" ' *His Mercy. As He hath ſpoken to*
" ' *our Fathers, to wit,* Abraham, *and*
" ' *his* Seed *for ever.*' "

In this Salutation of *Elizabeth*, the ſpringing of the Babe in her wombe at the ſound of our ſweeteſt *Ladies* Voyce requires, not only our Obſervation, but Aſtoniſhment. He that was greater than all the *Prophets*, as yet not borne, and encloſed in the narrow compaſſe of the wombe, no ſooner heard the charming Voyce of this Heauenly *Nightingale*, but he leaped for joy, eſſaying then, and there to exerciſe the Office of the *Fore-Runner* of his *Maſter*. The Aſſeveration of ſome, that this was not an effect of the *Virgins* Vertue, but of the WORD Incarnate, may be admitted for good, if we onely have an eye to her Vertue, and exclude the aide, and power of the Divine Grace. But all Wiſedomes Children are by Truth her ſelfe informed, that many things are lawfully attributed to ſecondary Cauſes, the primary and efficient Cauſe not rejected. And this way we may impute to *Mary*, what worke ſoever GOD, with her co-ope-

S. Bernard *ſaies, that if an Infant was ſo over-joyd at the ſound of her voyce, what will the joy of the Celeſtiall Inhabitants be, when they ſhall ſee and beare her?* Serm. 1 de Aſſump. Mariæ.

rating, hath wrought, either in the Houſe of *Zachary*, or elſe where, for the benefit, and inſtruction of us poore mortals. Neither will any ſound, and ſollid judgement attribute any thing to the conſpicuous Merits of the *Virgine Mary*, or any other *Saint*, without the concurrence and predication of the Divine Grace; who by thoſe *Saints* that ſerve, and feare Him, diſtributes His Gifts, and Favours to Mankinde. That Sentence of CHRIST is no way obſcure; "*He that beleeves in Me,* "*ſhall do the Works that I do, and greater.*" By many examples, the *Scriptures* do confirme the comming of *Saints* to any mans dwelling, to conferre upon him both Grace, and Happineſſe. *Three Angels* came to *Abraham*, Whom he entertain'd taking Them for *Pilgrims*, when the *Patriarch* forthwith became fortunate in the obteining of that for which ſo long he had offer'd up vows to GOD, namely a ſonne; his wife and he, being by the courſe of Nature, paſt the generation of children. Againe, *Two Angels* came to *Lot*, and lodg'd in his Houſe at *Sodome*, and ſav'd their Hoſt, and

S. Iohn xiv. 2.

Gen. xviii. 2.

Gen. xix. 1.

his *two* daughters from being reduc't to
Gen. xxx. 27. cinders with their *City*. *Iacob* viſited
wicked *Laban*, to whom GOD granted a
ſingular Bleſſing for that idolater, in ſo
much that he himſelfe confeſſed it, ſaying,
2 Kin. iv. 35. "*I learned by experience, that* GOD *hath*
"*bleſſed me for thy ſake.*" *Elizeus* to
expreſſe the kindneſſe he received at the
hands of his Hoſteſſe, the *Shunamite*, re-
ſtored her dead ſonne to life. The *Apoſ-
tles* themſelues brought Peace, and Feli-
city to all hoſpitable men whoſe dwellings
they enter'd. And ſhall the arrivall of
GODS Owne *Mother* at the Houſe of *Za-
chary* prove onely vaine, and fruitleſſe in
bringing no Divine Conſolation to her
kindred? Yes, ſurely, *Elizabeth* taſted
the fruit of her all-gladding Preſence; for
ſhe could not conceale the pleaſure con-
ceived in her Heart, but utter'd it in the
beſt words ſhe could. *Iohn* himſelfe alſo,
relliſht it, and by his motion gave what
ſignes he could of the content, and wor-
ſhip he receiv'd, and pay'd. Neither could
it otherwiſe be, but the Manſion of *Za-
chary*, and the adjacent *Countrey* were both

delighted, and ſanctified, by the *three moneths* reſidence of her, who bore not about, but in her, the AUTHOR, and CONSUMMATOUR of all Piety. Their joy, queſtionleſſe, was beyond imagination great; in that they had never before ſeene GODS Gifts, and Graces paſſing through ſo pure an *Organ* of His SPIRIT. But the aged *Propheteſſe* herſelfe, doubtleſſe was in a holy, delitious Trance, at the very *firſt* ſteppe ſhe made over her threſhold; and thought her Houſe but halfe bleſt, till the other foot was in. Their mutuall Salutation ſurely was low, and ſubmiſſive; which I cannot better expreſſe, then by the ſuppoſition of the encounter of *two* ſhades, ſoftly creeping ore the face of the earth. The *Evangeliſt* delivereth onely the Compendium of their Conference; which could not be but as long as ſerious. They treated ſurely, of deepe Miraculous Myſteries; as of the Incarnation of the WORD; of the Perſecution of her, and GODS Onely SONNE; as alſo of His Paſſion, and the Salvation of Mankinde. And here it will neither be a thing impious, nor imperti-

nent (binding our ſelues ſtrictly to the ſubſtance of their ſhort Diſcourſe) to ayme at the amplification thereof; by which happily, it may come to paſſe, that the ſuppoſition of what they might ſay, may turne to a Truth of what they ſaid indeed. This then, or like to this, was, or might be, the ſpeech of the holy Matron to the more Holy *Virgin*:—

S. Elizabeth *to* S. Mary.

" *What looks ſhall I put on? What* " *words ſhall I aſſume, what entertain-* " *ment ſhall I finde out, O Princely* Vir- " gin! *to give thee a welcome anſwerable* " *to thy merits, who art Superiour to the* " Saints *in Heaven, and the prime glory of* " *thy Sex on Earth? I am wholly tranſ-* " *formed into ſhame, when I conſider every* " *way thy Excellency, and my unworthi-* " *neſſe. Alas! what is there in miſerable* " *me, that ſhould invite the* Mother *of my* " LORD, *to afford me a viſit, who am the* " *meaneſt of His Creatures? What equality* " *is here? Thou who art full of Grace,* " *comeſt to mee void of it. Thou who art* " *famous for thy Fertilitie, to me who have* " *beene a long time infamous for my Barren-*

" *neſſe. Thy Charity, and Humility made*
" *thee forget thy ſublime, and my low eſtate,*
" *and conducted thee to my poore Cottage,*
" *no way fit to receive thee. Moſt of thy*
" *Sexe having attained to thy Supreame Con-*
" *dition (who did'ſt conceive and nouriſh the*
" CREATOUR *and* REDEEMER *of the World,*
" *with that thy cleareſt Bloud of which He*
" *was made) would have advanced their*
" *heads above Mortality, and diſdaining*
" *all inferiour Converſation; would have*
" *demanded as their due, to be aſſumed into*
" *the Imperiall* Heaven. *But in thee, one*
" *heat hath expelled another; the flames*
" *of thy Zeale have utterly conſumed thoſe*
" *of thy Pride (if any thou ever had'ſt);*
" *and thou art ſo farre from vaunting, that*
" *thou by all meanes ſeekeſt to conceale that*
" *daintie Fruit, of which all Poſterity ſhall*
" *taſte, and never be ſatisfied, and for which*
" *all Generations ſhall call thee Bleſſed.*
" *But from others thou mayſt hide it; from*
" *me thou canſt not; to whom the* SPIRIT
" *hath reveal'd it, and the ſpringing of*
" *the Childe in my wombe, hath teſtified it;*
" *and if the* Children *of* Iſrael *ſhould be ſo*

" *dull, and unhappy, as not to apprehend*
" *it,* GOD *would give the ſtones an articu-*
" *late voyce to proclaime it. The* LORD
" *of mee, and all things elſe, hath firmely*
" *ſeated Himſelfe in thee; and choſen thee*
" *for His* Mother, *to the end that the Seed*
" *of* Abraham *may breake the head of the*
" *Serpent; and the Sonne of* David *bring re-*
" *liefe to his forlorne and diſtreſſed* Church,
" *ſtreightly beſeiged by the* Prince *of* Dark-
" neſſe, *and his infernall Troopes. True*
" *it is, I am above thee in yeares; but in*
" *deſert, infinitely below thee, and therefore*
" *ought to have prevented this thy painfull*
" *journey by comming firſt to thee, to con-*
" *gratulate thy happineſſe; and not onely*
" *in the behalfe of my ſelfe, my* Kindred,
" *and* Nation, *but in the Name of* GODS
" *ſelected* People, *to tender thee moſt hum-*
" *ble, though not condigne, thanks for ſo*
" *readily aſſenting to beare, bring forth,*
" *and educate their Soveraigne* LORD *and*
" REDEEMER. *But thou, having gotten*
" *the ſtart of me in Goodneſſe, art come to*
" *me, ere I could ſet forward towards thee;*
" *and now thou art here, I repine at nothing*

" *more than at my disability to serve thee.*
" *Thou, who meriteſt to have the* Earth,
" *the* Water, *and the* Ayre *ranſack't, to*
" *pleaſe thy pallat, ſhall have nothing here*
" *but the ſimple viands of* Nature, *prepared*
" *by as ſimple an* Art. *But truſt me, what*
" *ever is here is truly thine owne, and my*
" *ſelfe to boot. My willing Heart to waite*
" *on thee, and obey all thy Commands, ſhall*
" *ſupply all other defects. Such is my de-*
" *ſire to attend, and pleaſe thee, that doe*
" *but ſignifie thy pleaſure by the leaſt becke*
" *or nod, and thou ſhalt ſee how nimbly I*
" *will beſtirre theſe aged limmes; and place*
" *before thine eyes, a plaine and evident*
" *converſion of Impotency into Ability. I*
" *ſhall not thinke any paines, my weakeneſſe*
" *can endure too great, nor any coſt my purſe*
" *can compaſſe, too deare for thee. Wher-*
" *fore, I earneſtly beſeech thee to bleſſe me,*
" *and my Houſe, with thy long abode; and*
" *let not our courſe and ſlender fare make*
" *thee haſten my death, in thy ſudden re-*
" *turne. O my brighteſt* Starre! *envy me*
" *not thy comfortable ſhine; but let me live*
" *in it, till I exchange it for a brighter in*

" Heaven. *The dayes of my Pilgrimage*
" *are even now at an end; O leave me not*
" *then, who art the* Staffe *and* Solace *of*
" *mine Age! but ſtay the arrivall of my laſt*
" *minute, and with thy faireſt hands cloſe*
" *up theſe my dimme eyes. So ſhall I bid*
" *farewell to this world with content, and*
" *enter the other with glory. Thou, my*
" *ſweeteſt* Princeſſe, *who haſt verified the*
" Prophecy *of* Eſay; *and being an un-*
" *ſpotted* Virgin, *doſt conceive and bring*
" *forth to the world our* EMANUELL; *grant*
" *this my firſt, and moſt humble requeſt. O*
" *thou* Daughter *of* Abraham! *who haſt*
" *ſurpaſſed thy* Fathers *Faith, in beleeving*
" *things which ſeeme more impoſſible to hu-*
" *mane Reaſon: if in this rude ſpeech of mine*
" *I have over-talked my ſelfe, or under-ſpoken*
" *thee, impute it to my declining and doting*
" *yeares, and grant me thy Pardon. Thus*
" *I end; but not without adding to thoſe I*
" *have already given thee, a Myriade of*
" Welcomes, *and a Million of* Aves *more.*"

The Vertuous *Maid* undoubtedly was not here mute, but devided her ſpeech betweene GOD, and her *Couſin*. She di-

rected (with I know not whether greater Piety, or Prudency) her Praiſe to the Former, ere ſhe would vouchſafe to make a reply to the latter. An anſwer without all peradventure her Humanity afforded her, and to this purpoſe for ought we know, might it be:—

S. Mary *to* S. Elizabeth.

" *Deareſt* Couſin, *your owne Wiſedome* " *will plead my excuſe, in that I rendred* " *Him laud to Whom it belongs, ere I ac-* " *cepted of it my ſelfe, to whom it is not* " *due. You magnifie me; and I, my* CREA- " TOR. *Your ſacred Iſſue moved with de-* " *light at the Sound of my harſh Voyce, and* " *my Spirit rejoyceth in the Mercy of my* " *Sweeteſt* SAVIOUR. *You give me Attri-* " *butes more proper to my* MAKER *than to* " *me; not unlike thoſe* Heathen *who take* " *off the heads from the Images of their* " Gods, *and faſten them to the ſhoulders of* " *their* Princes *Statues. Your commenda-* " *tions fit your ſelfe better than me; and* " *reſemble thoſe reſplendent Rayes which* " *returne into the radiant body that ſent* " *them forth. In a word, you have ſub-* " *ſcribed my Name to your owne Character.*

" *The humbling and undervaluing of your*
" *ſelf, is a ſtrong argument of your Vertue;*
" *for as in a field of Corne we ſee the empty*
" *eares to hold up their heads, the fuller to*
" *hang them downe. I am in my* Spring,
" *you in your* Autumne; *I produce the*
" Bloſſome, *but you beare the* Fruit. *What*
" *the moſt penetrating Eye can diſcerne in*
" *me, the moſt partiall Tongue will call a*
" *ſuperficiall ornament; but the dimmeſt*
" *Sight may ſoone diſcover that in you, which*
" *the moſt detracting Penne muſt be forced*
" *to ſtyle eſſentiall Worth. Thus dignified,*
" *give me leave to tell you, ſweeteſt* Couſin,
" *that you offer me an Affront together with*
" *your Service. A ſeemely ſight it were*
" *ſurely to behold decrepit* Age *waiting on*
" *active* Youth; *wiſedome on* Vanity; *a*
" *venerable* Matron *on a ſimple* Girle. *The*
" *ſcope of my journey is to attend you; to*
" *lend you my ſtrength, now your owne failes*
" *you; and to ſerve you, through all the*
" *offices of your* Hand-maid. *Doe but in-*
" *timate your Will by the leaſt ſigne, and*
" *you ſhall ſee me flye to performe it. Your*
" *Invention cannot deviſe any thing ſo im-*

" *poſſible, which my Will (ambitious to*
" *pleaſe you) will not judge moſt eaſie to be*
" *executed. Whereas you entreat me to*
" *ſtay long with you, you tranſgreſſe the*
" *Lawes of Friendſhip in petitioning her*
" *whom you may juſtly, and boldly command.*
" *A thing ſtrange to me it is, that you ſhould*
" *thinke me ſo ſtupid, and ſenceleſſe, as that*
" *I ſhould need an Invitation to be made*
" *truely happy. Before I had the honour*
" *to ſee you, I envied thoſe that enjoyed*
" *your ſweet and Divine Converſation; and*
" *thought they enricht themſelves with my*
" *loſſe; wherefore a Staffe to beat me hence,*
" *is more requiſite, than Oratory to keepe*
" *mee here. Ever ſince the Bleſſed* Angell
" *imparted to me the Newes of your being*
" *fruitfull, my deſire to ſee you hath beene*
" *reſtleſſe; and next to* God, *I have onely*
" *meditated you, and your Goodneſſe. O*
" *my beſt* Couſin! *whoſe fervent and de-*
" *vout Prayers obtaine Victories; whoſe*
" *Faſts, Abundance; joyn with me in*
" *Thankeſgiving to* God, *for the Grace*
" *which I ſhall never be able to conceive,*
" *much leſſe to expreſſe, or deſerve. Him*

" *with all my Heart, and with all my*
" *Soule I invoke, that Bleſſings may fall*
" *upon you before, and above your Wiſhes;*
" *and that you may yet long live to His*
" *Glory, and my comfort.*"

Had their *three months* demeanour each to other, together with their Godly diſcourſe, and pious practiſe of it, beene penn'd to poſterity (had all other *Bookes* been burnt, ſave that and the Bible) the Femall Sexe in theſe *two* ſhould have found matter ample enough to exerciſe both their Meditation and Action. Sure I am the *Romiſh Church*, as in an honourable memoriall of this their Charitable Encounter, hath ordained the *Annuall Celebration* of a ſolemne *Feaſt*. And the *Councell* of *Baſil* (of what Authoritie in other things I know not; certainly in this one particular, very commendable) hath decreed the Solemnization of this *Feſtival-Day* in theſe verie words.

Seſſ. 43. Concil. Baſileen.

" *The* Bleſſed Virgin *being inſtructed*
" *by the Celeſtiall* Meſſenger, *and conducted*
" *by the* Holy Ghost, *aſcended in haſte*
" *the mountanous* Countrey, *and entred the*

" *humble Houſe of* Zachary. *For* IESUS
" *who was in her Wombe, made haſte to*
" *bleſſe* Iohn *as yet in his* Mothers *Wombe.*
" *And the moſt Glorious* Virgin *viſiting her*
" Couſen Elizabeth, *was pleaſing to her*
" *both in her loving Viſitation, and fruitfull*
" *Colloquie. The Conſideration of this Ex-*
" *celling Myſtery ought to delight the mindes*
" *of the Faithfull, wherein theſe* two *glo-*
" *rious Mothers* (*who bore about them the*
" *commencement and accompliſhment of our*
" *Salvation*) *did ſo familiarly communicate*
" *their joyes, and wherein the moſt excel-*
" *lent* Virgin Mary *of the Houſe of* Da-
" vid, *and* Elizabeth *the moſt venerable*
" *among ſt the Daughters of* Aaron *diſcours'd*
" *together. The firſt of theſe had incloſed*
" *in her Wombe the* CREATOUR *and* RE-
" DEEMER *of us all; the latter, His* Fore-
" runner. *Theſe* Saints *being made Mothers*
" *by a Miracle, conferr'd together of the*
" *Divine Benefits they had received. The*
" *meeting of this worthy paire was moſt*
" *happie, and illuſtrated with great, and*
" *glorious teſtimonies of the Divine Grace.*
" *The one conceived by the cooperation of the*

" Holy Spirit; *the other by Myracle in*
" *her old Age, and both their Iſſues foretold*
" *by the Celeſtiall* Angell. Iohn *as yet*
" *impriſoned in his Mothers wombe doth*
" *worſhip his* Lord *borne to him in* Maries
" *Wombe; and* Elizabeth *fill'd with the*
" Holy Ghost, *doth Congratulate the*
" *Conception of the* Sonne *of* God, *and the*
" Saviour *of Mankinde; and prophecying,*
" *declares her* Couſen *bleſſed in beleeving,*
" *and contemplating the Myſteries revealed*
" *to her. On the other ſide,* Mary, *full*
" *of unutterable joy, layed up all theſe ſay-*
" *ings in her heart, which before ſhe had*
" *heard from the* Angel, *and now from*
" Elizabeth, *and breaks out into a Song of*
" *Thankſgiving to the* Lord. *Who can*
" *ſufficiently praiſe ſo great Myſteries?*
" *Who can declare thoſe Joyes to the*
" *full?* Iohn *not yet borne rejoyceth;*
" Elizabeth, *is delighted with the arri-*
" *vall of the* Virgin. Mary *is extreamely*
" *pleaſed in the Myſteries; the* Saviour
" *of the World is acknowledged by His*
" Fore-runner; *not onely the* Angels, *but*
" Heaven *and* Earth *reſent the pleaſure;*

" *and the Whole* TRINITIE *is glorified with*
" *new praiſes. Wherefore the greatneſſe*
" *of theſe joyes is to be extolled with eſpe-*
" *ciall commendations, and with ſingular*
" *ſolemnities to be celebrated; and the* LORD
" *in the Wombe; the* Virgin *that beares*
" *Him; the* Barren *that conceives; and the*
" Fore-runner *that it ſanctified, ought to be*
" *preſented with all imaginable praiſes and*
" *honours.*"

With this pious and gratefull Ordinance of the *Church*, I conclude the Viſitation of our incomparable *Lady*, and now proceed to her Deliverie.

HER DELIVERY.

WE reade in *Holy Writ* of *three* ſupernaturall Productions, the one of *Adam*, the other of *Eve*, the laſt of CHRIST; which as moſt Miraculous we are now to treat of. Here in his *Nativitie*, as before in his *Conception*, let us turne *Inquiſition* into *Thankſgiving;* and with one Spirit and voyce ſing aloud, "*The* Stone *which the* "*Builders refuſed is the Head of the corner.* "*This was the* LORDS *doing, and it is mar-* "*vellous in our eyes. This is the Day which* "*the* LORD *hath made; let us rejoyce, and* "*be glad in it.*" This is our wedding-day, wherein by the SONNE, we are joyned to the FATHER. This is the day of the new Union, wherein He Who is GOD, re-

Ps. cxviii. 22.

maineth the ſame that He was, yet for our ſakes is borne, and made what He was not; wherein He that was every where without a Body, is made preſent to us by a Body, that what GOD hath by *Nature*, men might receive by *Grace*. This is a great, a joyfull, a fortunate, a deſired Day, the end of the Law, the end of the *Prophets*, the beginning of the *Goſpell*, nay the *Goſpell* it ſelfe. This is a Day of State, uſher'd by the *Angels*, follow'd by the *Apoſtles*. Let our Mindes remove the diſtance of time and place, and dwell a while with our All-Holy LORD and Bleſſed *Lady*, leſt we looſe the pleaſure of this Day, the leaſt accident whereof is Myſterious. What a brave aſſembly of Viſitants of all conditions, reſorted this Day to this place, which then might rightly be called the *Randevous* of the *Saints?* Would you ſee thoſe who are above men, but below Him Who is borne? Behold the *Angels* ſinging His Birth. Do you deſire to behold the Married? Here you have *Zachary* and *Elizabeth*. The Unmarried? Here you have *Symeon*. Widdows? Here you have *Anna*.

Prieſts? Here againe you have *Zachary*. Wiſe men? Here you have them from the *Eaſt*. Ideots? You have here the *Shepheards*. But here is to be noted, that theſe keepers of beaſts heare the voyce of the *Angels* before any of the other, *firſt* receive the *Goſpell*, and *firſt* divulge it. And in this they were more happie than *Auguſtus* himſelfe, who (though he had made a firme Peace by *Sea* and *Land*, and had now the *third* time ſhut up the *Temple* of *Ianus*) yet was he ignorant of the Bleſſed Peace concluded on betwixt GOD and Man.

O how much ſometimes Ignorance avails in Divine Matters! *Kings*, *Potentates*, the *Rulers* of the *Earth*, and the Wiſe of this world are aſleepe while CHRIST is borne. Theſe moſt ſimple of Mortals, and innocent as the creatures they tend, watch all night; and therefore are *firſt* made partakers of theſe joyfull news. As their owne wooll, not yet dipt in any dye, readily drinks in any colour they pleaſe to beſtow on it: ſo their minds voyd of all humane Wiſedome, greedily ſuckt in the Divine. Faith is the *Compendium* of Salvation;

and humane knowledge of times, the obſtacle of Faith. *Ariſtotle* having confined to *Heaven*, the Maker, and Moover of it, would never have beleeved His Birth here below. *Plato* would have derided this Miraculous relation, who the more he attributed to GOD, the leſſe would he have expected His ſo humble comming into the world. Neither would the *Stoicks* who held GOD to be a Fire; nor *Hipocrates*, who thought Him to be a Warm'th, ever have look't for Him clad in Fleſh and Bloud. Wherefore they are here elected Witneſſes of this ſtrange Truth, whoſe Science was of ability ſtrongly to beleeve, not wittily to diſpute. O what proficients in Faith did theſe ruſticall Swaines prove in a moment! What a profound ſecret is imparted to them? Let us examine the verity of this by that infallible Touch-ſtone, the text. "*And there were in the ſame* Country, "Shepheards *abiding in the field, and keep-* "*ing watch by night, becauſe of their* "*flocke, and loe the* Angell *of the* LORD "*came upon them, and the Glory of the* "LORD *ſhone about them, and they were* S. Luke ii. 8.

The Angell.

" *ſore afraid. Then the* Angell *ſaid unto*
" *them,* ' *Be not afraid; for behold I bring*
" ' *you tidings of great joy, that ſhall be to*
" ' *all the people: That is, that unto you*
" ' *is borne this day a* SAVIOUR, *Which is*
" ' CHRIST *the* LORD. *And this ſhall be*
" ' *a Signe unto you; you ſhall finde the*
" ' CHILDE *ſwadled and layd in a Cratch.*'
" *And ſtraight way there was with the*
" Angell *a multitude of Heavenly* Souldiers,
" *prayſing* GOD, *and ſaying;* ' *Glory be to*
" ' GOD *in the high* Heaven, *and Peace on*
" ' Earth, *and towards* men *good will.*' *And*
" *it came to paſſe that when the* Angels
" *were gone away from thence into* Heaven,
" *that the* Shepheards *ſaid one to another;*
The Shepheards.
" ' *Let us goe then unto* Bethlem, *and ſee*
" ' *this thing that is come to paſſe, which*
" ' *the* LORD *hath ſhewed unto us;*' *ſo they*
" *came with haſte, and found both* Mary
" *and* Ioſeph *with the* BABE *layd in the*
" *Cratch. And when they had ſeene it,*
" *they publiſht abroad the thing that was*
" *told them of that* CHILDE."

Here *three* things eſpecially are remarkable:

Firſt, their forwardneſſe in believing:

Secondly, the ſpeed they made to ſee what they had believed, and

Thirdly, to publiſh what they had ſeene.

That they quickly believed, appeares by the haſte they made to ſee. They no ſooner ſaw Him, but they found Him to be the *King* of *Iſraell* indeed, yet withall to be a *Shepheard*. They inſtantly diſcerne this to be the *Shepheard*, Who was to lay downe His Life for His Flocke. The *Prince* of all *Shepheards* Whoſe Sheepe-fold is the World; the *Shepheard* that was to ſeperate the Goates from the Sheepe. They diſcover'd this to be the Immaculate *Lambe* that was to take away the ſinnes of the world. They diſcloſ'd this *Lamb* to be the greateſt *Lyon* of the *Tribe* of *Iudah*. Whom now they looke on in the Cratch, *Saint Iohn* ſhall hereafter behold on His Throne. Theſe Men, in whom there was no guile, as they could not deceive others, ſo they could not in this be deceived. They needed not ſuſpect any fallacy, and therefore might ſafely relate this Divine Wonder to all they met.

The *ſecond* witneſſes of this Miracle are the *Wiſe-Men*. After GOD had laid open the Treaſure of His Divine Secrets to Idiots, He ſhewes them alſo to the Wiſe. It ſeemes the *Earth*, at this time, was become the Booke of GODS greateſt Myſteries, and *Heaven* the Index. In this they finde the Star of this *King* of the *Iewes*, which (having beene before the declarer of His Nativity) they now make their guide in their journey. The *Starre* performing this duty to its CREATOR, at length brings them to *Bethlem*, where they view Him in the Cratch, Whoſe Nativity before they had found in the *Heavens*. To Him they doe Homage, tender Adoration, and pay Tribute; and opening their Treaſures, make him an Oblation of Gold, Incenſe, and Mirrhe. Whom before they had in vaine ſought in the *Heavens*, they now finde on the *Earth;* and in the moſt ſorded part of it, a Stable, full of ſeverall ſtinkes; where He (to Whom none are worthy to be ſervants) had *two* dull Beaſts for His Companions.

The Author " *Returne now you Sonnes of Wiſedome to*

to the Wise-Men.

" *your owne home, by much more learned,*
" *by more than much more happy than when*
" *you ſet out.* Heaven *is now ſet open to*
" *you, which before your unbeliefe kept ſhut*
" *againſt you. If you be* Chaldeans *or*
" Perſians, *or both, ſpreade through thoſe*
" Nations *the fame of that which you have*
" *ſeene. Publiſh in all places this the*
" *greateſt Myſtery of Piety, which* God *is*
" *onely able to produce, onely Faith can ap-*
" *prehend. Of all Creatures to man onely*
" *belongs the gift of Reaſon, by the rule*
" *whereof he meaſures all things. But*
" *doe not you doe ſo, leſt you fall not onely*
" *into an irreparable, but a damnable errour.*
" *Follow you the inſtruction of Faith, and*
" *where ere you come with a holy Pride,*
" *proclaime that* God *is manifeſted in the*
" *Fleſh; juſtified in the* Spirit; *ſeene by*
" Angels; *reveal'd to* Shepheards; *found*
" *out, and ador'd, by you your ſelves; and*
" *hereafter to be aſſum'd, and to ſit in*
" *Glory farre above thoſe* Starres *you daily*
" *read. Goe, and give out that there is*
" *nothing greater in* Heaven, *than what*
" *you have found in a Stable. Yet ere you*

" *depart, convince the ſtiffe-necked* Iewes *of*
" *their lofty, but groſſe errour, in diligently*
" *ſeeking to know* GOD *in that part wherein*
" *He will lye hid; and in taking no notice*
" *of Him in that part wherein He would*
" *be knowne: in looking for a* SAVIOUR
" *from** Heaven, *who is already borne on*
" Earth. *Yet now I conſider their obſti-*
" *nacy better, I wiſh you to ſpare your here*
" *fruitleſſe adviſe: for the eares of this*
" *wicked generation is ſtopped, their hearts*
" *obdurate, and they are as fully reſolved*
" *to goe on in their wickedneſſe, as you in*
" *your journey.*"

* *The* Iews *whenever it lighteneth, ſet open their windowes: for they hold their* SAVIOUR *ſhall come in Lightening. On this reade* Buxdorfius.

Having proved His Nativity by theſe holy Teſtators; let us now enter ourſelves, and view this Pretty ONE in His narrow lodging; lay ourſelves proſtrate before Him; worſhip Him; and recreate ourſelues with the lovely Object. And that our delight may be the greater, let us firſt behold Him, and His ſweeteſt *Mother* a part, and then both together. But let us here ſhut out the *Phariſees*, and barre them the ſight of this Heavenly INFANT, who urge the *Law*, and reject Him the Au-

THOR of it. Let us exclude the *Arrians*, who deny his Coequalitie with the FATHER; and the *Sabellians*, who confound the TRINITIE, of which He is distinctly One and hold that there is in It One *Essence*, and One *Person:* and the *Samosatenians*, who derogate from His Nature, and avouch the WORD (Which truly He is) to be no other than a vanishing Sound. Nor let us onely keepe out these, but the whole swarme also of *Atheists*, and *Hereticks*. Let the *Philosophers* too stay without, who not so impious, yet more ignorant, cannot dive to the bottome of this Mystery. But to all those who are honour'd in the Assumption and Profession of His glorious Name, a free accesse is granted. Enter then you little Flock, you few whom His FATHER hath bestowed on Him; and see Him, Who when He gave the *Law* appeared in Fire, now He offers Grace involv'd in Hay. Yet in this dejected posture, in this course manner while He lay, He wanted not a whole Army of *Angelicall* Spirits that declar'd His Birth to Men; and they who had before chanted

His Praiſes as He ſate in Glory, now ſing His Goodneſſe lying in the Cratch. Though He have a hoomely roofe over His Head, the *Eaſt* obſerves His Approach. Though the poverty of His Humanitie obſcures His Deity, the *Starres* in *Heaven* make it known. Behold Him who came Humble to the humble, for the humble, and yet His Humility is above all ſublimity. Reverently, and intentively, look on Him Who deſcended from *Heaven* to *Earth;* Who came to you, into you, Who is borne in the night, borne in the midſt of Winter, and borne (after the wretched humane condition) naked, and none offer Him aſſiſtance. Swadling clothes are wanting; ſome ragges are found out: a Cradle is miſſing; a Manger is at hand.

The Author *to the* Reader.

" *Here He cryes to you, and holds up His* " *pretty Hands to* Heaven, *which He cals* " *to witneſſe that He can humble Himſelfe* " *no lower. Can you view this humble,* " *this mercifull ſpectacle, and not weepe* " *your ſelues into marble? O ſpeedily put* " *on ſackcloth! Beſprinckle your ſelues with*

" *Aſhes; kneele downe in the duſt and*
" *dung under the Manger, where your*
" LORD *lyes; knock your ſelues on the*
" *boſomes; fetch ſighs and grones from*
" *the bottom of your hearts; repay Him*
" *the teares He lent you; and by your*
" *ſad geſture and deportment demonſtrate*
" *how much you are bound to Him Who*
" *ſuffered for you even in His Birth.*"

Having ſeene the SONNE, now ſtedfaſtly place your eyes upon the *Mother*. Behold the unpolluted *Mayd* (a great part of the wonder) ſitting neare the Manger, being voyd of all luſt, chaſt in Soule and body, who doth now confeſſe that of which ſhe is not capable without a Miracle, to wit, that ſhe is a *Mother;* and with fixed eyes expreſſing now joy, now admiration, ſees her ſelfe wedded to *Heaven*. She beholds her ſelfe a *Mother* deliver'd of her *Parent*, a *Handmaid* of her *King* and *Maſter*. She, to her aſtoniſhment, finds that ſhe hath brought forth an ISSUE, more Mighty then *David*, more Ancient then *Adam*. And now ſhe feeles the tender, and ardent Affection of a *Mother;* but the old love ſhe

hath borne her Virginity gives it an allay. Here the *Mother*, the *Midwife*, and the *Nurſe* are one, and the ſame; leſt any thing leſſe pure ſhould handle Him, then her who brought Him forth. And now ſhe nurſeth this Heavenly INFANT with her pure Milke, which flows from no mortall luſt, but from the Celeſtiall Grace. Her Breaſts, white as their owne milke, preſſed by her delicate fingers, as white as either, He ſoftly pats, and playes with. Sometimes He repaires to them for ſport; ſometimes for neceſſity; and He who feeds all things elſe, draws thence His nouriſhment. He caſteth up now one eye, now the other, and with a pleaſing looke gives her a ſweet ſmile; not unlike to that which *Zephirus* imprints on the cheeke of the *Roſe*. She returnes Him another, and her infinite, but chaſte, affection ſhe divides betweene her SONNE, and her Virginity. And now her extaſie being a little over, ſhe cals to minde that ſhe hath often read her owne Story foretold by the *Prophets*, *That a* Virgin *ſhould bring forth a* SONNE.

Iſa. i. vii. 14.

The Author *to ye* Feminine Reader.

"*Fly, O fly farre hence, you Monſters of*

" *women, who carry leprous Soules in pol-*
" *luted bodies; and have not one Vertue to*
" *reſcue you from the Legion of your vices.*
" *Depart hence you who are ſlaves to Luſt;*
" *whoſe fetters you have worne ſo long,*
" *that they have made a deepe impreſſion*
" *in your mindes. You who have ſpent*
" *your time in the ſearch after alluring*
" *dreſſes, and in wanton dalliance, ſhall*
" *have no entrance here. You who have*
" *received with delight one warme Maſcu-*
" *line kiſſe, ſhall here be excluded. Nay, you*
" *who have had onely one unchaſte thought,*
" *ſhall not here be admitted, without being*
" *prepared by a cleanſing hearty Repentance.*
" *This is the lodging of Purity, into which*
" *nothing muſt come that is uncleane. But*
" *you whoſe chaſte eyes have never ſent out*
" *luſtfull beames, nor received them in;*
" *whoſe Boſomes have beene of proofe againſt*
" *the fierce aſſaults, and batteries of Temp-*
" *tation; you are ſo farre from being for-*
" *bidden to come here, that you are ear-*
" *neſtly invited hither. You who have*
" *lived ſpirituall Amouriſts, whoſe Spirits*
" *have triumphed over the fleſh, on whoſe*
" *cheeks Solitude, Prayers, Faſts, and Auſ-*

" *terity have left an amiable pale: You*
" *who ply your Sacred Arithmeticke, and*
" *have thoughts cold, and cleare as the*
" *Chriſtall beads you pray by: You who*
" *have vow'd Virginity mentall and cor-*
" *porall, you ſhall not onely have ingreſſe*
" *here, but welcome. Approach with Com-*
" *fort, and kneele downe before the Grand*
" *White Immaculate* Abbeſſe *of your ſnowy*
" Nunneries, *and preſent the All-Saving*
" Babe *in her Armes, with due Veneration.*
" *Never thinke more of the Fæcunditie of*
" *Wedlocke, ſince you ſee here that* God
" *Himſelfe is the* Fruit *of Virginity. You*
" *who have tyed your ſelves in holy Bonds,*
" *from which you wiſh never but by death*
" *to be freed, who have choſe, rather law-*
" *fully to yeeld to the rebellious deſires of*
" *the fleſh, than unlawfully to ſubdue them:*
" *You who in fidelity and ſimplicity of life,*
" *have ſtrictly imitated* Christ *and His*
" Spouſe: *You whoſe Fertility is bleſſed,*
" *not onely in preſerving and propagating*
" *the humane Race, but in augmenting alſo*
" *the number of the* Saints *in* Heaven, *to*
" *you a free and open acceſſe is given. You*

" *widdowed* Turtles, *who have loſt your*
" Mates, *and have either vowed never to*
" *match againe, or pray'd to* God *that when*
" *you doe, it may be to His Glory; you alſo*
" *ſhall have admittance. Virgins, Wives,*
" *and Widdowes, ioyne hands, and encircle*
" *this the moſt perfect paire that ever graced*
" *the earth. Behold to your aſtoniſhment,*
" *and alſo to your conſolation, a milde*
" *and gentle,* Maide, *in whom neither*
" *Childe-birth defaceth Virginity, nor Vir-*
" *ginity, Fruitfulneſſe. Feed your eyes with*
" *the ſight of her whoſe minde is a Para-*
" *dice without a Serpent, on whoſe lookes,*
" *words, and actions, Modeſty is a diligent*
" *attender. And now in Peace doe you depart*
" *too; but take this charitable Admonition*
" *along with you, that (in emulation of this*
" *your deareſt* Miſtreſſe) *you lay up all her*
" *graces and perfections in your hearts; and*
" *withall, continually meditate her patience,*
" *which contented it ſelfe with bad lodging,*
" *and worſe accommodation, the ſad remem-*
" *brance whereof hath made me ever ſince*
" *I read this paſſage, not to be very ſoli-*
" *citous where, or how I lye.*"

HER PURIFICATION.

HAVING waited on her in her Delivery, we will now attend her to her Purification. This day (the celebration whereof is inſtituted by the *Church*) is called *Candlemaſſe*, as much as to ſay, the *Day of Lights*, on which (while Maſſe was ſinging) very many Tapours were burning in the *Church*. The Luſtration of houſes was yearely uſuall with the *Romans*, in the *Moneth* of *February*, from whence this cuſtome in the *Church* is derived. *Innocentius* thus propounds and ſolves the Queſtion. "*What is the reaſon*," ſaith he, "*that on this Holy Day we uſe ſo many* "*Lights in the* Church? *The cauſe of this* "*inſtitution is* two-fold. *The* firſt *is, that*

Innocentius. In ſerm. de Purif. B. Mar. Virg.

The Purification. Lu: 2.

22 *And when the dayes of her Purification, according to the Law of Moſes were accompliſhed they brought him to Hieruſalem, to preſent him to the Lord:*

" *a* Heatheniſh *cuſtome may be converted*
" *into a* Chriſtian *Right or Ordinance; and*
" *that which was performed by ſuperſtitious*
" *Idolators in honour of* Ceres *and* Proſer-
" pina, *may be turned into the praiſe and*
" *Glory of the* Virgin Mary. *The* ſecond
" *is, that they who by Grace are purified,*
" *by this Ceremony may be admoniſhed to*
" *imitate thoſe prudent Virgins, who (as the*
" *Evangelicall Parable teſtifieth) came not*
" *without their Tapours lighted to the*
" *Nuptials of* CHRIST *their Spouſe.*" This day the *Church* uſed to pray, that as the viſible Lights chaſed away the darkneſſe of the night; ſo the hearts of the Faithfull might be illuminated by the Inviſible flames of the HOLY SPIRIT, and (being cured of their blindneſſe brought upon them by vice) might with pure and cleare eyes diſcerne thoſe things which are pleaſing to GOD, and neceſſary to their ſalvation; and having paſs'd through the ſad, darke, and diſmall accidents of this world, might at length arrive at *Heaven*, where they ſhall behold, and enjoy a Light everlaſting. This day is not onely made Holy by the

Purification of the *Mother*, but by the Oblation alſo, and Preſentation of the SONNE, of Whom, as of the more worthy, we muſt *firſt* diſcourſe.

It was truley a great abaſing of the SONNE of GOD, (for which by the *Prophets* He was ſtyled a Servant) Who being not a debtor to the Law, but the LORD of it, and the Onely FIRST-BORNE free from ſinne; yet endured, and underwent with other Children, both the *Iewiſh* Circumciſion and Oblation, and at once publikely honour'd His FATHERS Houſe, and (to uſe the *Prophets* phraſe) fill'd it with Glory. There offer'd by the *Virgin* hands of His *Mother*, He was to His FATHER a moſt pleaſing Oblation, being the end of the Law, and all the antient Sacrifices. Neither was the longing of *Simeon* and *Anna* onely ſatisfied with His Aſpect; but the ardent wiſhes alſo of many others, in whoſe mindes the old ſparke of Faith now burſt out into new and bright flames, which did not onely illuminate their owne, but other boſomes alſo. Not a few, queſtionleſſe, at *Hieruſalem*, markt this day

with a white ſtone, and did celebrate it with joy and thankeſgiving, in that the Light foretold by *Eſay* then aroſe, and comforted all thoſe to whom the ſhine and warmth of it extended. *Iſrael* had never ſeene her MESSIAS, till then when ſhe had free leave to kiſſe, embrace, and dandle Him in her Armes; and therefore her joy muſt of neceſſity be more than ordinary. Yet ſome of her inhabitants were deafe, and could not heare the *Prophets* proclaime His comming; others were blinde, and could not diſcerne Him being come, nor were ſenſible at all of the Honour they received in the venerable preſence of Him, and His incomparable *Mother*.

I now come to our ſweeteſt *Lady*, the time of whoſe Lying-in being expired, ſhe ſets forward to the *Temple*. I have reade ſome who poetically ſet downe her going thither, and compare her to *Aurora*, whom the *Poets* deſcribe, ſitting in a golden Chariot drawn by a *Pegaſus*, her yellow haire ſpread over her milky ſhoulders, with a torch in her hand enlightning this inferiour world. For my owne part (though

of all humane ſtudies I am moſt taken with Poeſy) yet both by Nature and Grace I abhorre to write of things Divine in the ſtile of the ſtage. But this Religion and Modeſty will licenſe me to averre, That when ſhe went to be Purified, ſhe was in all things the very figure and reſemblance of Sanctity it ſelfe. No doubt but ſhe was accompanied with a beavy of *Shee-Saints*, of which ſhe was the *Chorus*. Neither was *Ioſeph* abſent; who as before he had beene a guardiant of her, and her INFANT in her Delivery, when he was not capable of the Miracle; ſo now he is altogether incapable of his owne Felicity, in attending his faireſt *Mate*, and deareſt MASTER to the Holy *Temple*. And who doubts but this Bleſſed *One* joy'd more in his Iourney than *Ioſeph*, or any other. *Saint Iohn* and *Saint Luke* teſtifie that it was a Religious Cuſtome amongſt the very *Heathen* from remote places to come to *Hieruſalem*; and in the *Temple* thereof to performe their devotions. Doe you thinke this pious *Maide* can be out-ſtripped in the performance of a holy Duty by the *Gentiles?*

S. Iohn 12. Acts ii. 8.

Can you imagine ſhe could neglect, and looſe the occaſion of time, and place offered her, to commend to her MAKER, in her beſt words, the Vowes and Prayers of her prepared Heart? She came to *Hieruſalem* (for certainly ſhe dwelt not there) with farre greater ſpeed and joy, queſtionleſſe, than to her *Couſins* Houſe; this being a buſineſſe that much more concern'd her, in that ſhe was by more and ſtronger tyes bound to ſerve GOD than *Elizabeth*.

Her Humility.

And here by the way we muſt not omit her Humility, and Charity. Of the *firſt* whereof we have a cleere demonſtration in this, That what other women did out of feare of the Law, ſhe was perſwaded by a perfect Faith, and an humble Obedience to performe. For that her Purification was neceſſary, I beleeve no man will affirme, unleſſe in this ſenſe, That the Rites and Ceremonies impoſed on the purified by *Moſes*, were with decency to be obſerved by her, who had borne Him that came to fulfill, not to deſtroy the Law. She could not be maculated in conceiving, becauſe ſhe knew no man; nor in bearing, by

reaſon it was without a man. Why ſhould ſhe be ſolicitous to redeeme her SONNE, Who was Himſelfe the REDEEMER of the world? This was aſſuredly an Act produced by her Humility; as was alſo her refuſing the company of the rich, and her aſſociating the poore and needy, though moſt impure, and abject.

Her Charity.

And ſhe her ſelfe was ſo poor, that ſhe had not wherewithall to buy a *Lambe*, whereof to make oblation. Whereof the Rich hide and hourd up their wealth, ſhe drawes forth the* Treaſure brought her by the *Wiſe Men*, and with alacrity diſtributes it amongſt thoſe whoſe wants required it: yet was part of the preſent gold, which upon charitable uſes ſurely was conſumed; for her Frugality, and Temperancy were ſuch, that in ſo ſhort a time ſhe could not poſſibly have ſpent the value of it. But theſe Perfections are not to be wondred at in her, who being a *Doctreſſe*, ſcorn'd not to be a *Diſciple;* and ſtrongly to endeavour the attaining even to thoſe Vertues which by Nature were innate, and by Grace engrafted in her. Raviſht in Soule with

* *This is the obſervation of* Dammianus, Dammaſce *& many more.*

theſe her Excellencies, me thinkes I ſee her Majeſtically pacing on to the *Temple*, and heare her thus ſpeake to thoſe who accompanied and met her on the way.

S. Mary *to her* Friends.

" *My deare Friends, Siſters, and fellow* " *Servants, I have ever deſir'd and endea-* " *vour'd, (as neare as Humane frailtie* " *will give me leave) to imitate my ſweeteſt* " SONNE, *whoſe profound Humility and* " *perfect Obedience can never ſufficiently* " *be extolled. Full well He knew Humility* " *to make the* firſt *ſtep to Eternall Life;* " *Obedience the* ſecond; *the former of which* " *to teach all men He deſcended from* Hea- " ven, *the latter to demonſtrate, He became* " *obedient to His* FATHER, *even to the* " *ſuffering of the curſed death of the Croſſe.* " *Would you ſee me a Proficient in both* " *theſe ſupernaturall Vertues? Behold me* " *who am unpolluted, (as not having con-* " *ceived by humane meanes) going like one* " *vitious, and impure to be purified. I who* " *am free from the obſervation of the* Mo- " ſaicall Lawes *and* Ceremonies, *have ſub-* " *jected my ſelfe to them. I who am voyd* " *of all wilfull ſinne, willingly goe amongſt*

" *other ſinfull and uncleane women, that I*
" *may be to all an Example of Charity*
" *and Humility, to none a Preſident of*
" *ruine. I thought it not enough that my*
" *fruitfull Virginity had produced Salva-*
" *tion to the world, unleſſe by Example*
" *alſo I taught how this Grace (applicable*
" *to all, applied but to a few) by you alſo*
" *might be obtained. This is my way to*
" *the attainement of Celeſtiall Glory; and*
" *let it be yours to purchaſe your ſelues*
" *Eternall Salvation. Doe thus, live thus,*
" *that you may ſhine holy Tapers in* GODS
" *Militant* Church, *and glorious Stars in*
" *His Triumphant.*"

She, with her devout traine, being come into the *Temple* offer'd her gift to the *Prieſt*, and received a Propheticke Benediction from *Symeon*. Whether this old Man were a *Prieſt*, or a *Layman*, I will not here diſpute; certainly he was a Man bleſſed above all the *Patriarchs* and *Prophets*, in that he ſaw GOD face to Face; and may be ſtyled the moſt profound of all *Divines*, who (being the laſt juſt man of the Law, the firſt of Grace, a *Iew*, by

Timoth. preſb. Hieroſol. in orat. de Propheta Simeone.

Religion, in Thankſgiving a *Chriſtian*) comprehended ſo many Myſteries, in ſo few words. This Holy Man (the *Scribes* and *Phariſees* dreaming on no ſuch matter) had long ſince ſeene his SAVIOUR comming; Whom he no ſooner ſaw borne into the *Temple* by His *Mother* (who then reſembled Modeſty ſupporting Sanctity) but he ſnatcht this prettie BABE out of her armes into his owne; and not able to containe his joy, in a Divine Rapture, Swanne-like, (his death being then at hand) ſung this his ſweeteſt Ditty. "'LORD, *now* S. Symeon. "'*letteſt thou thy Servant depart in Peace:* "'*for mine eyes have ſeene Thy Salvation,* "'*Which Thou haſt prepared before the* "'*face of all* Nations; *a Light to lighten* "'*the* Gentiles, *and to the glory of Thy peo-* "'*ple* Iſrael.' *And he bleſſed them, and ſaid* "*unto* Mary *his mother,* '*Behold this* "'CHILDE *is appointed for the fall and* "'*riſing againe of many in* Iſrael, *and for* "'*a ſigne which ſhall be ſpoken againſt, yea* "'*and a ſword ſhall paſſe through thy Soule,* "'*that the thoughts of many hearts may be* "'*opened.*' *And* Anna *a* Propheteſſe *con-* S. Anna.

" *feſſed the ſame to all thoſe who looked for* " *the Redemption of* Iſrael."

If the viewing and embracing of CHRIST ſo dilated the Spirits of the old Mans heart, and made him ſo ſenſible of this his great felicitie, that he would expect here no greater, but deſired rather a diſſolution than the fruition of any thing elſe on earth, What may we judge her content to be, who conceiv'd, bore, brought forth, and brought Him up? Whoſe affectionate looks, kiſſes, and embraces He had by day; the two later of which the night it ſelfe could not barre Him of. Her greateſt detractors ſurely, cannot imagine her ſo ſtupid as not to be apprehenſive of the Delight, the Comfort, the Happineſſe, the Honour His Preſence did impart; nor ſo unthankfull as not to acknowledge, and to her power, expreſſe her gratitude. Certainly her Soule was in a Heavenly Trance, when ſhe contemplated the Grace and felicity ſhe had in GODS Owne Houſe; and before an Aſſembly of His elected People, to acknowledge her gratitude for the ineſtimable benefits He had vouchſafed her,

but eſpecially for this, That, in His Glorious Eyes, ſhe ſeem'd worthy (though in her ſelfe undeſerving) in her owne name, and that of His choſen, to preſent Him with ſuch a Sacrifice, ſuch a Gift as exceedingly ſurpaſſed in excellency, all Hoſts, Sacrifices, and Sacraments whatſoever, being indeed, their onely ſcope and end. *Anna*, the Mother of *Samuel* is praiſed for her diligence in Prayer, the fruit whereof ſhe reaped in her diſpair'd of Fertility. And of our admired *Virgin*, we reade that ſhe carefully frequented the *Temple*, of which (being wiſe) ſhe knew the inſtitution, and (being pious) the cuſtome, which ſhe moſt religiouſly obſerved. Wherefore this day of her *Purification*, and at all times elſe, without all peradventure, ſhe much excelled *Anna*, and her whole Sexe in the fervency of her Oriſons, in the ardency of her Love, in Purity, and Sublimity of minde, in Holineſſe of life, and Divine Contemplation. We may boldly conclude, that ſhe pour'd out her prayers here, in greater abundance than ſhe did in *Zacharies* Houſe, where ſhe could no

ſuppreſſe the flame of her Zeale from breaking out into the praiſe of GOD her SAVIOUR, in Whom ſhe rejoyced. To this effect, happily, here ſhe pray'd.

S. Mary's *Prayer.*

" *O eternall and Gracious* GOD! *I am*
" *below other women in merit, but above*
" *them all indebted to Thy Supreme Maieſty,*
" *for making me the* Tabernacle *of Thy*
" *Onely* SONNE, *the* Temple *of Thy* SPIRIT,
" *and for this ſpeciall Honour done mee in*
" *the Temple of Thy Service, the congrega-*
" *tion whereof makes me the onely point*
" *wherein the lines of their Affection, and*
" *Admiration doe meete. If women be re-*
" *ſpected for their fertillity, needs muſt I*
" *be in great eſteeme with all men, who*
" (*by Thy eternall Predeſtination, and Fa-*
" *therly Providence*) *have brought forth*
" *Thy Onely* SONNE, *their* REDEEMER.
" *With a bowed heart, and bended knees I*
" *acknowledge that Thou haſt faithfully*
" *and mercifully fulfilled all thoſe Thy fa-*
" *vourable promiſes, made me by Thy* Angell
" Gabriel, *my* Couſin Elizabeth, *and Thy*
" *holy* Prophets *Thou who can'ſt neither*
" *deceive, nor be deceived, haſt made me*

" (*the Vertue of Thy* SPIRIT *operating*) *a*
" Mother, *my Virginall integrity ſtill pre-*
" *ſerved. That long long'd for* EMANUEL,
" (*than Whom nothing greater, or better*
" *could be given by Thee, or taken by me*)
" *I have at length produc'd to ſave all*
" *thoſe that beleeve in Him. This mag-*
" *nificent, immenſe, inexhauſtible, unva-*
" *luable Treaſure, this Beloved* SONNE *of*
" *Thine in Whom Thou art well pleaſed;*
" *this* SAINT *of* Saints, *by Whom all things*
" *in Heaven and Earth are re-eſtabliſht,*
" *this* SAVIOUR *of the world, I here preſent*
" *to Thee, as a Gift moſt acceptable in Thy*
" *Sight. He Whom all* Nations, *and the*
" Fathers *themſelves have ſo much thirſted*
" *to ſee: The* ANGELL *of the New Teſta-*
" *ment, the* SEED *of* Abraham, *the* SONNE
" *of* David, *the* KING *of* Iſrael, *in Whom*
" *all generations are bleſſed, the* LORD *of*
" *the Temple, is here come to illuſtrate His*
" *Owne Houſe. O Mercifull* FATHER!
" *open the eyes of the dimme ſighted* Iſ-
" raelites, *that they may ſee the glorious*
" *Light that now ſhines on them, and not*
" *onely acknowledge, but worſhip their*

" MESSIAS, *and imbrace Him in their*
" *hearts, as I doe in mine armes. Neither*
" *let the Rayes of this new borne* Starre
" *reflect onely on them, but on all thoſe alſo,*
" *who ſit in darkneſſe, and the ſhadow of*
" *death, that to them It may reſtore life*
" *and luſtre. So ſhall they acknowledge*
" *Thee, and Him Whom Thou haſt ſent,*
" CHRIST IESUS, *and be made Spirituall*
" *Dwellings for Thee to reſide in, there to*
" *receive due thankes and praiſe, for ever,*
" *and ever.*"

HER MOTHERLY CARE, TOGETHER WITH HER CONJUGAL FAITH AND OBEDIENCE.

SETWEENE her Purification, and the Paſſion of her SONNE, ſhe is not often mentioned in *Holy Writ*, but when ſhe is, it is ſtill to her Praiſe and Honour: As when her care for the Poor made her petition CHRIST for Wine to revive, and refreſh their drooping, fainting Spirits; And when ſhe ſaid to Him, "*Why have* "*You us'd us thus? Your Father and I* "*have beene to ſeeke You.*" Whence all women may learne Humility, motherly Care, and conjugall Faith. She who was without blemiſh, as being GODS Owne *Mother*, whoſe chaſte boſome no carnall

S. Mary.

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thought had ever entred; who lookt on all men with the ſame Innocency and Simplicity with which ſhe beheld Statues; deigned to call a poor, ruſtical, labouring man, Huſband; from whoſe deare company, no flight, terrour, travaile, nor paines could ſeparate her. But what the *Scripture* omitteth, muſt be ſupplied by our charitable Imagination, which cannot but conceive all thoſe her Actions buried in ſilence, to have beene of the ſame pure thred with the reſt of her life. The truth of which we finde confirm'd, in her perſeverance in Goodneſſe, even to her SONNES end, and her owne.

HER DEMEANOUR AT HER SONNES DEATH, AND HER PASSIVE FORTITUDE AND PATIENCE.

AT His death wee reade ſhe was preſent, "*and there ſtood* (*ſaith the* Evangeliſt) "*by the Croſſe* "*of* CHRIST *His* Mother *and* "*her Siſter* Mary Cleophœ *and* Mary "Magdalen. *When therefore* IESUS *ſaw* "*His* Mother, *and His beloved* Diſciple "*ſtanding by, He ſaid to His* Mother, "'Woman, *behold thy Son*,' *and He ſaid to* "*His* Diſciple, '*Behold thy* Mother,' *and* "*from that time he tooke her for his.*" His pardoning of the *Thiefe*, is not a greater argument of His Mercy; than His taking care for His *Mother*, was of His Piety.

S. John xix. 25.

He gives Temperancy the cuſtody of Chaſtity, and commends theſe to each other who were reſolved to live and dye *Virgins*. *Saint Bernard* ſayes theſe words of CHRIST to his *Mother*, included much bitterneſſe; for they put her in minde that ſhe was to make a dammageable exchange of CHRIST for *Iohn*; of the *Servant* for his LORD; of the *Diſciple* for his MASTER; of the SONNE of GOD, for the ſonne of *Zebedæus*. And this was the reaſon (if we give beliefe to *Mantuan*) that He called her *Woman*, not *Mother*, leſt the very ſound of that deare word ſhould make her more ſenſible of His approaching loſſe, and force her into an immoderate griefe. But ſorrow was no Noveltie to her; for that ſaying of CHRIST, "*In this world, you ſhall have affliction*," was in her verified, whoſe life contained more miſeries than minuts, which ſhe patiently underwent; knowing that the more diſtreſſed ſhe was here, the more bleſſed ſhe ſhould be hereafter. And if we ſhall adde the light of Reaſon to the Evangelicall Truth, we ſhall ſoone perceive that a fatall

S. Bernard.

Mantuan.

S. John xvi. 33.

ſadneſſe haunted her from the Birth of her onely SONNE to His Buriall. When ſhe was great with Him, and readie to lye downe, the inhumanity of the *Bethlemites* was ſuch, that they confined her, and the LORD of all things to a Stable; and would not ſupply her with as much as Linnen, a Mantle, and other neceſſaries wherewithall ſhe might defend her ſelfe, and her ſweet BABE from the moyſture of the night, the ſharpeneſſe of the winter, and other intollerable inconveniences. When her CHILDE was *eight daies* old, ſhe ſaw Him looſe Bloud in His Circumciſion, which her divining Soule miſgave her, to be a Type of the deare Remainder He was to ſhed. Then againe her Minde was infinitely vexed for the butchery of thoſe guiltleſſe Children, which were murthered for the ſake of her owne Innocent INFANT; of the ſorrow and miſerie of whoſe Mothers, her tender compaſſionating Heart was a moſt competent Iudge. From this bloudy Maſſacre to ſave her SAVIOUR, ſhe was conſtrained (without taking leave of her friends, or diſpoſing of what was

hers) to take her Flight with Him, & through danger,* darkneſſe, and horrour, to make her way into *Egypt*. When He was *twelve yeeres* old, ſhe loſt Him, an accident more grievous than any of the former; for heretofore, her ſtudy had been, to preſerve What ſhe had; now, her care was, to finde What ſhe had not. What an Agony her Soule ſuffer'd at the lamentable tydings of the beheading of her SONNES *Forerunner*, I leave to the conſideration of all thankeful Soules; for ſhe could not without being ſtayned with ingratitude, but mourne for his abſence, and violent departure out of the world, who had received ſo much joy at her preſence before he came into it. But above all theſe, the unequall'd Treacherie of *Iudas*, who deliver'd this LAMBE of GOD, as a prey to theſe Wolves; the infidelity of His other *Diſciples;* the malignity of His *Iudges;* the cruelty of His *Executioners*, conſpir'd to make her miſerable. Nor is it unlikely that ſhe bewailed the ingratitude, the obſtinacy, and impiety of her *Nation*, who revil'd Him That bleſſed them, and tortur'd

* Vernulæus *ſaies that thoſe who flye from danger, travaile moſt by night; and therefore it is likely our* BleſſedLady *did ſo.*

Him Who came to ſave them. With what amazement, and ſadneſſe was her Heart ſurpriſed think ye, when the newes came of her SONNES being apprehended? But when ſhe ſaw Him forſaken by His Friends; bound by His enemies; accuſed before the *High Prieſts;* derided by *Herod;* deſpis'd by the *People;* ſcourg'd, and tortur'd by the command of *Pilate;* His Body trembling, torne, and pierced; beſmear'd with His Owne Bloud; and hung between *two Theeves;* then, and never till then did the Sword foretold by *Simeon*, paſſe through her Soule. *Luther* ſaies this Prophecy of *Simeon* was ſpoken to her, not to *Ioſeph;* for on her alone the whole weight of ſorrow was to be laid. True it is, that many differ about the interpretation of this Sword. To cleare all doubts, we muſt take notice that the *Holy Scriptures* mention *foure* ſorts of Swords. Luther.

The *firſt* is a Corporall, or materiall Sword; and of this CHRIST ſpeakes to *Peter*, "*All that uſe the Sword, ſhall periſh "with the Sword.*" *The Corporal Sword.* S. Matt. xxv. 52.

The *ſecond*, is a ſpiritual Sword, of *The Spiritual Sword.*

which *Saint Paul* makes mention, when he ſaies, "*Receive the Sword of the* SPIRIT, "*which is the* WORD *of* GOD." Eph. vi. 17.

The Sword of Scandall.

The *third*, is a Sword of Scandall, or Ambiguity, with which the *Apoſtles* themſelves were ſtrucken, when they forſooke their MASTER.

The Sword of Griefe.

Pſal. xxxiii. Pſal. cv. Gen. xxxvii.

The *fourth*, is the Sword of Griefe, or Tribulation. With this the *Prophet David* averres the Soule of *Ioſeph* to have beene pierc'd when his death was plotted firſt by his trecherous Brothers, next by his incontinent Miſtreſſe.

That this Sword whereof *Simeon* Prophecied, could be no materiall one, is evident; in that we read not of any violent death ſhe ſuffered. That it could not be the Sword of the SPIRIT, is manifeſt; for the *Word* of GOD was her daily delitious food at the ſame time when *Simeon* made this Prophecy. *Origen* indeed will have it to be the ſword of Ambiguity or Infidelity: which erroneous opinion of his, is refuted by many great *Fathers* of the Antient *Church*, and by *Franciſcus Lambertus*, an accute *Proteſ-*

In expoſit. Evang. Lucæ.cap.2.

tant Doctor of the Moderne, in theſe words: "*Thoſe, (ſaith he,) who will have this to* "*be the Sword of Infidelity, are not to be* "*hearkened to; for (beſides that they can* "*produce no proofe of this their opinion)* "*it is contradictory to the Text, moſt raſh,* "*and moſt untrue. How can it be that the* "*Sword of Infidelity ſhould penetrate the* "*breſt of* Gods *Sacred* Mother, *into which,* "*infidelity never made the leaſt impreſſion?* "*From the beginning her Faith was moſt* "*firme and intire. Let therefore thoſe* "*blaſphemies, and wicked ſlanders of car-* "*nall men be put to ſilence. I will attri-* "*bute nothing to the* Bleſſed Virgin, *but* "*what I reade in the* Holy Writ, *where* "*ſhe is pronounced* Bleſſed, *becauſe ſhee* "*beleev'd. We have many teſtimonies of* "*her Faith; but of her Infidelity not one* "*word is extant in the Sacred* Scriptures."

Yet this profane aſſertion is not a whit ſtrange, or to be marvelled at in *Origen*, who held that Christ dyed for the *Angels*, and the *Starres;* and whoſe Soule was, indeed, no other than a *Mynt* of *Hereſies.* *Melancton* affirmes, that her ſorrow was

Melan. in cap. 27. Matth. S.

much aſſwaged by her Faith, which aſſured her of His Reſurrection. She knew ſhe had borne the MESSIAS, Whoſe Bloud was to waſh away the ſinnes of the world. Wherefore ſhe might well be amaz'd, diſtruſtfull ſhe could not be at all. The HOLY SPIRIT certified her this was not a deſtroying Death, but a Triumphing. Her Faith, the oftener it was tryed in the Furnace of affliction, the brighter ſtill it ſhewed. She ſtood with the affection of a *Mother*, the paſſion of a woman, but with the conſtancy and fortitude of a man, in beholding her owne Bloud ſpilt, her owne Fleſh rent, and mangled before her face. With an unſhaken Confidence, and a true internall Valour, ſhe beheld His Body naked, and ſcourg'd; His Hands and Feet nailed to the Croſſe: yet ſometimes the ſtrings of her relenting, mournefull heart were ready to cracke with the very thought of His cruell tortures, and afflictions; but as often againe they were ſtrengthened, and comforted with a full aſſurance that He ſhould overcome them all, and Death it ſelfe. She ſtood here

(her SONNE onely excepted) the prime Patterne of a ſollid Faith, and conſtant Patience, to all poſteritie; in that neither the feare of Tribulation, of Perſecution, of the Wracke, of the Scourge, or Death it ſelfe, could divide her from her CHRIST. She committed not that errour moſt incident to women, many of which gentle ſexe periſh in the midſt of their Lamentations, and will neither admit of Counſell, nor Comfort. She did not teare her haire; ſcratch her face; batter her boſome; ſeeke to ſtifle her ſelfe; or gave any other deſperate ſigne of a ragefull Sorrow; nor did ſhe curſe her enemies, or make imprecations for Vengeance, or ſo much as murmur againſt them: but attended the ſad Event with the ſame calmeneſſe of Minde with which this meeke LAMBE did His End. Her carriage was beyond the Levell of Cenſure; and in all things ſuitable to the modeſty and gravity of ſuch a *Matron*. She fear'd not at all the fury of the *Iewiſh Souldiers*, that environ'd her, but ſtood ſecure, and fac'd Danger. Though ſhe was an eye witneſſe of His Paſſion, and

ſaw His Limbs diſtended, and wrack'd; yet did not the evils ſhe ſaw, wound her ſo deep as thoſe ſhe heard. The *Roman* Fencers uſed to have Wards, or Covers to ſave their Eares; ſhe had greater need of ſuch to barre the entrance of blaſphemies able to provoke GOD (if His Mercies were not above all His Workes) utterly to deface *Nature*, and reduce the world to its *firſt* Chaos. She heard Him call'd a Drunkard, a Blaſphemer, a Breaker of the Sabboth, a Lover of Publicans and Sinners, nay a very Divell, Who was her, and GODS Onely Delight. Yet did not all theſe killing objects, theſe impious ſlanders, drive her into the mercileſſe gripes of Deſpaire; for ſhe was confident that the TWO PERSONS of the TRINITY would not forſake the THIRD. *Melanction* commending this diſmal Story to our ſad and ſerious contemplation, adviſeth us; That when Tribulations and Death it ſelfe come upon us, we ſhould imitate this *Holy Virgin*, who mixed a Heart killing ſorrow for His death with a joyful aſſurance of His Reſurrection. "*Con-*

Melan. in loco prædic.

"*ſider* (*ſaith he*) *what a Conflict the Faith*
"*of* Mary *had. There was in her an*
"*extreme Griefe, linked with Faith and*
"*Hope. Let us in our death thus comfort*
"*our ſelues, and harbour the ſame thoughts*
"*with* Mary, *ſtill fixing on* God *the eyes*
"*of our Faith.*" And verily we muſt beleeve, that no ſmall meaſure of Beliefe was required to temper and aſſwage ſo great a ſorrow. If we conceive that ſhe was ſo without bowels, as not to grieve for the Death and Paſſion of her deareſt, and only Sonne: we muſt withall beleeve with the *Maniches*, that He had a phantaſticke Body, not made of his *Mothers* Fleſh. No doubt, when (after man had left, and betray'd Him) ſhe heard Him cry out that God Himſelfe had forſaken Him alſo, her teares, her ſighes, her groanes, her countenance, her very poſture, her dolefull voyce, all united their forces to expreſſe the greatneſſe of her ſorrow. Liſten and you ſhall heare her thus lament.

Sophronius. Ier. de Aſſump. Beatæ Virg. *maintains that ſhe ſuffered more than all the* Martyrs, *in that the paſſion of the Minde is greater than that of the body; and ſhee in Soule felt moſt, becauſe her love to Him was above all others.*

HER LAMENTATION.

Her Lamentation is alſo expreſſed by S. Bernard, Serm. qui incipit, Signum magnum.

MY deareſt SONNE, *that Thou*
" *Who healeſt others, ſhouldſt*
" *Thy Selfe be wounded! That*
" *Thou Who freeſt others*
" *ſhouldſt Thy Selfe be bound! That Thou*
" *Who art the* FOUNTAINE *of Life, and*
" CREATOR *of the Waters, ſhouldſt Thy*
" *Selfe be thirſty! That Thou Who*
" *cloatheſt all things, ſhouldeſt Thy Self*
" *ſtand naked! O my deareſt* MASTER, *how*
" *haſt Thou treſpaſſed againſt this obdurat*
" Nation! *that it ſhould ſo thirſt afte*
" *Thy pretious Bloud? Thou wouldeſ*
" *have cover'd them under the wings o*
" *Thy gratious Providence, as a Henn*
" *doth her Chickens, but they choſe rathe*
" *to periſh, than to come thither for ſhelter*

" *With them the dead are more ſenſible of*
" *Thy Paſſion, than the living; and their*
" *devouring Sepulchers more mercifull then*
" *they themſelves. O my* SONNE, *my*
" SONNE, *that I ſhould ſee Thee ſuffer,*
" *and not be able to ſuccour Thee! O that*
" *I were an* Oblation *as ſpotleſſe, and as*
" *gratious in Thy* FATHERS *Sight, as*
" *Thou Thy Selfe; that all thy afflic-*
" *tions, all Thy torments might be mine.*
" *Were my power correſpondent to my will,*
" *I would reſcue Thee from Legions of*
" *Thy enemies. But alas I am a weake*
" Woman; *and all my ſtrength lyes in my*
" *tongue, which will onely ſerve mee to de-*
" *plore Thy loſſe, and that I truely doe from*
" *the very bottome of my heart.*"

Thus, or to this purpoſe, queſtionleſſe, ſhe bewail'd Him Dying; but when ſhe once beheld Him Dead (Love and Beauty being baniſht that Face), and ſaw withall their malitious cruelty ſurvive Him; when ſhe view'd His very Carkaſſe pierc't, and Water together with Bloud flowing thence; when ſhe had leiſure to imbrace His dead Body, to number His Wounds, to kiſſe

them, and to eſſay with the holy Water of her eyes to waſh away His Stripes: ſhe then was ſo wholly oppreſſed with anguiſh of Soule, that ſhe ardently, at that inſtant deſired her Soule, if poſſibly, might tranſmigrate out of her living body, into His dead one. True it is, that many affirme ſhe felt not thoſe torments which other women endure in Child-birth, who are liable to the malediction laid upon *Eve*: but if at His Comming into the world, ſhe was not ſenſible of any paine at all, certainely at His Going out, the griefes of all women contracted into one, equals not hers alone. And aſſuredly, her ſorrow was much increaſed when ſhe ſaw *Mary Magdalen*, and the other women ſo vehemently to grieve, whom His Death not ſo nearly concern'd as it did her; nor were they ſo able as ſhe to judge of His Value. Then queſtionleſſe in this, or the like phraſe ſhe renewed, and redoubled her Complaints:—

S. Mary's *Lamentation.*

"*O my ſweeteſt* SONNE! *I bewaile* "*mine owne, and the wretched condition* "*of all thoſe, whoſe Soules Thou haſt*

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" *feasted so many yeares with Thy mel-*
" *lifluous Language. My griefe is an-*
" *swerable to my affection. If* Samuel *la-*
" *mented the death of a reprobate* King;
" *if* David *wept over wicked* Absolon
" *with this exclamation,* ' Absolon, my
" Sonne, O my Sonne Absolon;' *can my*
" *tears be too prodigally powr'd upon Thee,*
" *Who art* SONNE *to me, and* RIGHTEOUS-
" NESSE *It Selfe? Who shall forbid, or hin-*
" *der me from crying out,* ' IESUS, my sweet
" SONNE, O my sweet SONNE IESUS?'
" *If Thou didst weep over* Ierusalem, *as*
" *lamenting her destruction then at hand,*
" *shall I not bewaile Thy neere approach-*
" *ing End? Thou didst then compassionate*
" *the future ruine of those very stones,*
" *which now with a silent gratitude seeme*
" *to condole, and weepe for Thee. When*
" *Thou cam'st to the Tombe of* Lazarus,
" *Thou wert so farre from reprehending*
" *the teares of others, that Thou wepst Thy*
" *Selfe for company. Thy Owne Example*
" *then warrants the justnesse of my griefe;*
" *for when Thou wert living, the small*
" *paine Thou felt'st in the sleeping of Thy*

" *Foot was, and ought to be more to mee,*
" *than the eternall sleepe of* Lazarus *could*
" *be to Thee. And as Thy Teares for him*
" *were tokens of Thy Humane Nature, not*
" *signes of Thy Diffidence (in that Thou*
" *knew'st he would forthwith arise); so*
" *are mine for Thee, witnesses of my*
" *wretched estate, not of my distrust, who*
" *am assured of Thy speedy Resurrection.*
" *Nor doe I onely grieve my owne griefe;*
" *for, as for mans sake, I rejoyce in Thy*
" FATHERS Grace, *Who delivers Thee to*
" *Death, and in Thy Charity Who dost*
" *suffer it: So, likewise, in mans behalfe,*
" *I am griev'd that he should be the cursed*
" *cause of those Thy extreme Torments:*
" *For, as not to joy in the benefits Thy*
" *Death hath brought with it, would*
" *argue his ingratitude; so, not to condole*
" *for the Tortures that attend it, would*
" *demonstrate his cruelty. And here I*
" *faithfully promise Thee, that both I,*
" *while life, and Thy* Church, *while the*
" *World, doth last, shall yearely spend this*
S. Bernard *cals this* Hebdoma- " *dolefull time of Thy tragicall Expira-*
" *tion in prayer, fasting, severity of dis-*

" *cipline, maceration of the fleſh, and con-*
" *trition of the Spirit, as becomes Thy*
" *mourneful* Mother, *and Thy gratefull*
" Spouſe *to doo.*"

dam pœnoſam, *the Weeke of Pennance; and the high* Dutch, Die Martyr Wocken, *the* Martyrs *Weeke.*

Thus condoling, thus bemoaning hers, and the generall loſſe, ſhe attended His Herſe to the Sepulchre provided by *Ioſeph*, where never man was laid before; for it was not fit that Incorruptibility ſhould ſucceed corruption in the ſame lodging. This Fragrant FLOWER was no ſooner ſet in the ground, but ſhe ſent many a deare drop after it to faſten it at the root; for ſhe knew within *three dayes* It ſhould ſpring up againe, not to grow in the earth, but to be tranſlated into *Heaven*, there for ever to flouriſh, and perfume the Celeſtiall Habitation. Nor were her eyes, ſaith *Damaſcen*, cloſed with His Monument, but watched themſelves almoſt blinde with a greedy expectation to ſee the Temple of His Body built up againe, which *three dayes* ſince was deſtroyed. After many a longing looke ſhe eſpied the Tombe to open, and her onely Joy to iſſue forth, whom full well ſhe knew by

Damaſcen.

the Countenance and Figure of His Humanity, but farre better by the cleere proofes of His GODHEAD; for the Graves delivered up their dead, many of which appear'd to their friends in the *Holy City*. Some, and thoſe of great authority in the *Church* affirme, that after His Reſurrection, ſhe of all others ſaw Him *firſt;* and wheras the *Scripture* ſeemeth to inferre that *Mary Magdalen firſt* beheld Him, they thus expound it; That the *Evangeliſts* would not make His *Mother* the *firſt Witneſſe* of His Reſurrection (though indeed ſhe was) knowing that her teſtimony by the *Iewes* would be more ſuſpected than that of *Mary Magdalen*. I dare not poſitively conclude any thing herein, but I may ſafely maintaine that this her delight for His Reſurrection, counterpois'd her griefe conceived for His Death. In her was now made good that of the *Pſalmiſt;* "*According to the multi-*" *tude of the griefes of my heart, Thy Com-*" *forts have rejoyced my Soule,*" and that of her SONNE; "*Bleſſed are they that mourne,*" *for they ſhall bee comforted.*"

S. Matt. v. 4.

And who makes queſtion but that ſhe who with ſuch unutterable pleaſure diſcover'd His Reſurrection faithfully, and cloſely waited on Him, till His Aſcention? She who was as inſeparable to Him as His Shadow, without doubt, was on the *Mount Olivet*, with other of the Faithfull, when in the ſight of them all He Aſcended. She heard, doubtleſſe, His laſt Words; received His laſt Benediction; and her ſight waited on Him, till the clowds imbrac't Him, which it in vaine eſſay'd to penetrate. What Soule not it ſelfe tranſported with the view of a Heavenly Object, can ſuppoſe, much leſſe expreſſe what her contentment was, when ſhe ſaw her owne Fleſh flye above the reach of envie, into the Armes of Glory? When ſhe beheld this HIGH PRIEST, (His Sacrifice ended, and GOD fully appeas'd) enter *Heaven* there to ſit on the Right Hand of His FATHER, and to be the unceſſant and eternall MEDIATOUR betwixt Him and man? With bended knees, erected hands, and eyes, ſhe worſhips Him aſcending, and when her ſight

Epiphanius contra hæreſ. & libel. Ætij.

failes, her Adoration continues. Her Zeale paſſeth all the orbes betweene Him and her, with greater facility, and ſubtility then the Lightning ſhooteth through the Ayre. Great is the Vigour and Force of the Spirit, when all things elſe ſet apart, it is wholly intentive on the Meditation of its CREATOUR. When by contemplation, it is ſeparated from the body, it thinkes onely on Him, lives onely to Him, and is (as it were drown'd), in an inundation of His Love. When it hath extinguiſht the ſcorching lawleſſe deſires of the fleſh, and kindled the holy ones of the SPIRIT, the body rebels no longer, but becomes obedient to it in all things. When it hath once fixed its eyes on this Beloved Object, it never removeth them thence. When it is once illuminated with the beames of the HOLY GHOST, it is preſently turn'd into all Eye, all Spirit, all Light; no otherwiſe than thoſe things the fire once layes hold on, are turn'd into Fire it ſelfe. Of thoſe who live in Wedlocke, it is ſaid that they are two in one fleſh; and why may it not be ſaid of

CHRIST and the Soule wedded to Him, that they are two in One SPIRIT? And if ever it might be reported of any, ſurely of this *Holy Virgin*, who (though ſhe was devided from her REDEEMER in Body) yet in Soule ſhe was united to Him. When her eyes were growne dimme with her ſo long dwelling on that part of *Heaven* where they left, and loſt Him, ſhe caſt them downe on the earth, the poverty whereof ſhe commiſerated, in that it was deprived of this one IEWELL, in value above all it had left. And now ſhe returnes into the *Holy City*, not diſconſolate, and dejected as other women are when they loſe their onely childe; but with a cheerfull look for her SONS Victory, Who had triumphed not onely over the *Iew*, but *Death* and *Hell* it ſelfe. She made her will lacky GODS; and though ſhe deſired to be diſſolved, and be with CHRIST, yet ſince it was His beſt Pleaſure ſhe ſhould continue longer here below, ſhe readily aſſented, reſolving by her example on earth, to furniſh *Heaven* with *Saints*. *Dammianus* ſayes, that after her

Dammianus.

Sonnes Decease, she remained *ten daies* in Prayer and Fasting, expecting with a fervent longing, the promised Comming of the Spirit. *Saint Luke* witnesseth, that *sixe score* men and women were assembled in one rome, and joyned in hearty Prayer, of the which, *Mary*, the *Mother* of Iesus, was *one*. And as He names her last, so her wonted Humility perswades me, that she had the last, and lowest place, and sate beneath the other sinfull women of inferiour quality, in remembrance of her Humble Lord, now exalted. And it is more than probable that she was present with the *Apostles*, when the Holy Ghost came upon them, and that she there received the *first* Fruits of the Spirit. After which time we reade no more of her in *Holy Writ*. For where, and with whom, how strictly, and how piously, she liv'd after the Ascention of Christ, till the houre of her death, saith *Idelphonsus*, is onely knowne to God, the searcher of hearts; and to the *Angels*, her diligent Visiters. The reason which many alledge, why neither the rest of her

Acts i. 14, 1.

S. Bernhard. In serm. de verb. Apocalyp. Sig. num magnū.

Idelphonsus. Serm. 5. de Assump. Virg.

life, nor death are penned by the Holy *Evangeliſts* is this, that the *Apoſtles* were ſo buſied about the Converſion of the *Iewes* and the *Gentiles*, & enlarging of the *Chriſtian Church*, that they had no time to ſet downe the particular Acts of her life, after her SONNES Aſcention, nor the ſeverall Circumſtances of her death, as where, when, and how ſhe dyed. Some *Authours* peremptorily maintaine (upon what ground I know not) that ſhe liv'd to her *ſeaventieth yeare*, and to her laſt houre dwelt in *Ieruſalem*, neare to her SONNES Sepulchre. Others upon no better warrant, averre that ſhe went with *Iohn* into *Aſia*, and continued with him at *Epheſus* till her death; and urge the authority of *Ignatius*, who affirmes that ſhe wrote to him in theſe words, "*I will* "*come with* Iohn *to ſee thee, and thy* "*friends, &c.*" Concerning her death, ſome avouch that the *Apoſtles*, and the moſt eminent of the *Primitive Church*, were preſent at it. *Damaſcen* ſaith that CHRIST was alſo there in Perſon, and that He thus ſpake to her: "'*Come My Bleſſed*

Damaſcen. ſer. de dormit. Virg.

S. Ignatius.

Damaſcen. Serm. de dormit. Virg.

"'Mother *into the reſt I have prepar'd for*
"'*thee;*' *and that ſhee thus in way of an-*
"*ſwer prayed to Him:* '*Into Thy Hands,*
"'*O my* SONNE, *I commend my Spirit:*
"'*Receive that deare Soule which Thou*
"'*haſt preſerved free from all rebuke.*'"
As I will not juſtifie all theſe their Aſſertions for true; ſo, on the other ſide, I will not condemne them as erroneous, not being able to convince them of untruth; and for ought I know, they may have paſs'd by unwritten Tradition from man to man. I will therefore affirmatively ſay nothing but this, that moſt aſſuredly her death was welcome to her, in that ſhe had ſo often both meditated and practiſed it, having many times by Auſterity, and Contemplation, departed this life ere
Seneca. ſhe left it. If that of *Seneca* be true, that to dye well, is to dye willingly, then certainly ſhe dyed the death of the Righteous. She was not ignorant that Death to the juſt is no other than a delivery from priſon; a laying downe of a burthen; the end of a Pilgrimage; the unmanacling of the Soule; the diſcharging of a due debt to

Nature; the returne into our true Country; the dore that opens into a never fading Life; the entrance into the celeſtiall *Kingdome;* and the Vſher that was to conduct her to her Bleſſed SAVIOUR, with Whom ſhe had mentally converſed ever ſince He left the earth. Since which time there be who avouch that ſhe never willingly ſaw any man.

HER ASSUMPTION.

THE ſame modeſty I have ſhew'd in treating of her Death, I ſhall reſerve in diſcourſing of her Aſſumption; which by many of the *Fathers*, all of the *Romiſh Church*, and ſome of the *Reformed*, is held for an undoubted Truth, though upon no ſounder proofes than the former produce concerning her departure hence. *Bullinger* directly backs this opinion. "*We doe beleeve*," ſaith he, "*that the* "*Wombe of the* God-bearing Virgin, *and* "*the Temple of the* Holy Ghost, *that is*, "*her Sacred Body, to have beene aſſumed* "*into* Heaven." *Brentius* leaves it indifferent to us to beleeve whether or no ſhe aſcended in Soule, in Body, or both.

Bullinger. Lib. de origine erroris, cap. 16.

Brentius.

The Assumption.

What honor could to this great Queene be done,
More, then be taken up, to heauen high,
And, there, haue GOD for Father, Spoule, & Sonne,
The Angells wayte, the world stand wondring by

"*It might well be*," saith he, "*that as* "Enoch *was translated in body into* Heaven, "*and as many bodies of the* Saints *did rise* "*with* CHRIST; *so* Mary *also might in* "*body be assumed into* Heaven. *But most* "*certain it is that she obtained everlasting* "*Felicity*." And some ther be who demand why GOD might not manifest His Power by her, privy to so many Divine Secrets, and Mysteries, as well as by an *Angell*, or as by *Elias*, who after long prayer, was taken up in a Fiery Chariot. Some againe, (who hold that the Dead who arose with CHRIST, ascended with Him into Glory, and were not againe reduc't into Ashes) thinke the Assumption of *Mary* altogether as likely.

Homil. 1. in Die Assump. Virgin. *See* S. Athanasius *on this very point, a* Father *of great repute, both with the* Latines *and the* Greekes *in his* serm. in Evang. de sanctissima Deipara. *And* Iohannes Rivius *in his Booke* de abusibus Ecclesiæ *though hee dares not maintaine her corporal Assumption; yet hee will not deny it, as being a thing probable enough.*

Damascen saith, "*the Workes of the* "DEITY *are therefore possible, because* "*Omnipotent; and that there are some* "*things, which though they are wholly* "*omitted in* Holy Scriptures, *yet upon* "*evident reasons they are believ'd*;" and exemplifies his position in the Assumption of the *Virgin Mary*. *Dammianus* argues thus; "*That as conceiving without sinne,*

Damascen.

Dammianus.

"*ſhee brought forth her* SONNE *without*
"*paine, a curſe laid on all other women:*
"*ſo might it well be that ſhee who was*
"*without ſinne, might overcome Death,*
"*the reward of it.*" Some goe about to
Pſ. cxxxii. 8. prove it by the Text, "*Ariſe* LORD *into*
"*Thy reſt, Thou, and the* Arke *of Thy Sanc-*
"*tification.*" Nay, I have read a moderne
Oratour, who thus elegantly deſcribes the
manner of it: "*When*," ſaith hee, "*the*
"*Soule of this Sweet* One, *reactuated her*
"*body, ſhe aroſe in Triumph from her*
"*Sepulcher, and was aſſumed into* Heaven.
"*In her paſſage thither, the* Orbes *bowed,*
"*and bended themſelves to make her a tri-*
"*umphant Arch through which ſhee might*
"*paſſe in greater ſtate. The* Sunne, *with*
"*his brighteſt Beames, imbrac't her, that*
"*it might be ſaid,* A woman was cloath'd
"with the Sunne. *The* Moone *ſtooped to*
"*her, that it might be divulg'd the* Moone
"*was under her feet. The brighteſt of the*
"Starres *interwove themſelves to make her*
"*a radiant Crowne, &c.*" But this de-
ſcription is no more Theologicall, than
the conſent of the Orbes is Philoſophicall;

and is no way correſpondent to the dignity of our Sacred *Subject*, on whoſe triumphant Entry into *Heaven*, having beene a faithfull, and reverent Attender, I will now returne to vindicate her Honour here on *Earth*, and make an Apology to *Chriſtians* (with ſhame, and horrour I ſpeake it) for CHRISTS Owne *Mother*.

THE AUTHORS APOLOGY FOR CHRISTS OWN MOTHER.

IT may pleaſe then the gentle *Reader*, to underſtand thatt *two* Queſtions ariſe amongſtt the Moderne *Divines*. The *one* whether or no ſhe merited to be the *Mother* of GOD; the *other* which way ſhe could deſerve that greateſt of Glories. For the *firſt*, they affirm that never any Creature merited ſo great a bleſſing as the Incarnation of GODS Owne SONNE. For He ſent, ſay they, His SONNE into the world, not urg'd thereto by our merits, but out of His Owne meere Grace and Goodneſſe. It was a worke of His Charity, and Condeſcending, not of Retribution, or Obligation: and therefore that

He choſe not the *Virgin Mary* to be the *Mother* of CHRIST, as ſhe was a *Virgin*, humble, obedient, adorn'd with Faith, Charity, and other Divine Vertues; but becauſe GOD had decreed her to beare His Onely SONNE, therefore His beſt Pleaſure was, ſhe ſhould be *Miſtreſſe* of Perfections, ſuteable to ſo high a Calling. Wherfore *Saint Paul* ſaies; "*Becauſe* GOD "*hath predeſtinated us, therefore He calles,* "*juſtifies, and glorifies us,*" and not becauſe we are juſt, therefore He electeth us. Rom. viii. 30.

Againe, they argue thus; that all our merits depend on CHRIST, and are deriv'd from Him, and therefore ſhe was without all deſert before her SONNE had imparted it to her. That this was well knowne to her, is manifeſtly proved by her Divine Hymne, in which ſhe acknowledgeth all good to proceed from Him; and therefore to Him aſcribeth all Honour and Glory. Others her Champions, who couragiouſly fight, not onely for her Heavenly, but earthly Triumph, confeſſe that ſhe was not prefer'd to that ſupreme Dignity by Deſert, but by Con-

gruity, as they call it: that is, not that ſhe was abſolutely worthy of ſo great a Grace, but that ſince GOD had fixed a decree to ſend His dearely beloved SONNE amongſt us, ſhe of all others was the fitteſt to conceive, and beare Him.

But here againe they differ about the way, in that ſo many waies they hold her capable of this ineſtimable Diadem. Some give the preheminency to her Virginity, and ſay, the love of that drew the SONNE out of the Boſome of His FATHER, into her hallowed Wombe; and therefore the Text ſaies not, that a Faithfull, an Obedient, or an Humble ſhall conceive, but a *Virgin*. Others attribute this ſupreme Favour to her Faith, by which (as *Saint Paul* demonſtrates) all the Miraculous Workes of the *Old Teſtament* have beene begunne and perfected: Wherefore her *Couſin Elizabeth* ſaid to her, "*Bleſſed art thou, becauſe thou haſt beleeved.*" Some aſcribe this infinite Honour done her, to her Humility, to which all other Vertues flow, no otherwiſe than the waters naturally runne to the loweſt places. This

S. Elizabeth.

caus'd her to ſay in her gratefull Hymne, "*Thou haſt regarded the lowlineſſe of Thy* "Hand-maid." Others impute the conferring of this greateſt Bleſſing on her, to her Obedience, in that ſhe committed all to the Will of the Higheſt, with this Proteſtation, "*Behold the* Hand-maid *of* "*the* LORD, *be it to mee according to Thy* "*Word.*" Others give her Charity the uper hand, which, (as *Saint Paul* teſtifies) gives life and Spirit to all other Vertues, they being without it no other than dead Images. Laſtly, ſome there are who will not award the Crowne to this or that peculiar Vertue reſiding in her, but to the united Harmony of them altogether; for they ſay, it is not this ſtring, or that, makes the Muſicke, but the accord, and conſent of all. For my owne part, (Divinity not being the ſpheare wherein my ſtudies move) a modeſt Inquiſition will better become me, than a bold and peremptory Concluſion in any point of Controverſie. Wherfore I moſt humbly ſubmit this, and all things elſe Divine, by me handled, to the Cenſure and Deter-

S. Mary.

S. Mary.

mination of the *Church* of *England*, whoſe not Connivence alone, but Approbation I know I ſhall have, in boldly affirming that ſhe was a Tranſcendent *Creature*, not to be ranked in reſpect of her Worth, with any of her ſexe, but to have a place aſſign'd her apart, and above them all; being not to be conſidered as a meere *Woman*, but as a *Type*, or an *Idæa* of an Accompliſht Piety.

They who uphold the latter of the aforeſaid opinions, erre not ſo much, in my judgement, in the adoring extreame, as ſome too ſevere maintainers of the former doe, in the neglecting. They are ſo farre from praiſing her themſelves, that they moſt unjuſtly deprive her of the Praiſe given her by others. The *Puritans* in generall, but eſpecially the obſtinate *Non-Conformiſts* of this *Land*, are thoſe I meane, who as in their courſe Oratory they called *Queene Elizabeth*, *Queene Beſſe*, ſo they give this *Holy Virgin* no higher a Stile, than of **Mal*, Gods *Maide*. They reject all Teſtimonies of her Worth, as *Haile*, Mary, *Full of Grace; The* Lord *is*

* *I have both heard theſe irreverent ſpeeches, and read them cenſurd*

with thee; and, *Thou haſt found Grace with* GOD; and, *Hee that is Mighty, hath magnified mee;* and *All generations ſhall call mee* Bleſſed; and, *Bleſſed is the Wombe that bore Thee;* and *Bleſſed are the Paps that gave Thee ſucke;* and *whence comes this that the* Mother *of my* LORD *ſhould come to me?* and, *Bleſſed art thou amongſt women;* and, *Bleſſed is the* FRUIT *of thy Wombe.* They abhorre to heare her call'd *Domina, Lady,* or *Deipara,* GOD-*Bearing,* few of them being ſo learned, even in their owne Faculty, as to know that they who ſo ſtile her, thinke not that the GOD-HEAD proceeds from her, but that ſhe brought forth CHRIST, in Whom was the Union of Both Natures; and therefore, they being inſeparable, ſhe muſt by ſtrong conſequence be deliver'd of both GOD and MAN. And why are they deterr'd from giving her theſe honourable *Epithites?* Becauſe forſooth they challenge to themſelves a greater meaſure of knowledge, but a leſſer of Piety, than did their Anceſtors. By diſclaiming words, and phraſes familiar to Antiquity, and by

in a Manuſcript *of a moſt learned* Doctour *of the* Engliſh Church. *And this is very credible to al ſuch as heare and peruſe their illiterate* Sermons, *full of invectives againſt the antient* Saints, *and* Fathers *of the* Church; *and abounding with predications of their owne ignorant Brethren.*

inventing new, leſſe reverent, and ſignificant; they give all men to underſtand that they had rather be reputed good *Grammarians*, than *Chriſtians;* and had rather give Names to the *Church*, than accept them from her; and cheriſh prophane Novelties, rather than allow of Reverent Antiquities. They wreſt many places of *Scripture* to prove that CHRIST Himſelfe ſlighted and rebuked her, which depravations of theirs (were my *Readers Turkes*) I would draw into the Light and lay their deformity open to all; but it is needleſſe (I truſt) to informe a *Chriſtian*, that He Who hath ſaid, *Honour thy Father and thy Mother*, would ſurely never breake His Owne Commandement; and by ſlighting His *Mother*, trench upon a ſinne of all others moſt deteſtable in His Sight, Ingratitude. Of one thing I will aſſure them, till they are good *Marians*, they ſhall never be good *Chriſtians;* while they derogate from the dignity of the *Mother*, they cannot truely honour the SONNE. They are, I confeſſe, much more favourable to her, than the *Iewes*, but by

farre more detracting from her than the *Turkes;* which Aſſertion of mine is ſtrengthened with evident proofes both out of the *Iewiſh Thalmud*, and *Turkiſh Alchoran.* The *Iewes* call her *Thlua*, as much as to ſay, *Butchereſſe*, or the *Wife* of a Butcher; and *Sono*, a publike Sinner; and *Thmea*, one polluted with all manner of uncleane and filthy luſt. And all of their *Religion* are enjoyned in ſolemne Prayer made in their *Sinagogues thrice* every *day* to curſe CHRIST, His *Mother*, and all the *Chriſtian Sect;* as is to be found at large, in the *third Booke* of the *Thalmud*, wholly compos'd of ridiculous fables, groſſe errors, and horrid blaſphemies. True it is, that the *Turkiſh Alchoran* now acknowledgeth CHRIST to be GOD, and now againe denies Him; taking Him in at the fore-dore, and ſhutting Him out at the backe; yet doe they hold Him the greateſt of *Prophets*, next their *Mahomet.* But His *Mother* they magnifie above all women that ever breathed this ayre. Let us heare this Oracle ſpeake, in all things elſe falſe, but in this moſt

The Iewiſh Thalmud.

The Turkiſh Alchoran.

true. Theſe enſuing are the very formall words of the *Alchoran;* "*O* Mary, *excel-* "*lent above all men and women, who per-* "*ſevereſt in the ſtudy of* GOD *Onely.*" And in another place; "*O* Mary, GOD "*hath choſen thee, and purified thee; Hee* "*hath elected thee to make thee famous* "*above the women of all Ages:*" and againe; "Mary, *by behaving her ſelfe* "*wiſely, is guilty neither of malice, nor any* "*wickedneſſe, which cauſed us to breath* "*our ſoule into her.*" Laſtly; "*that many* "*men have beene perfect; but no woman* "*was ever found perfect, but* Mary *the* "Mother *of* IESUS." But though Truth is to be imbrac't where ever we finde it, yet it will appeare more gracefull in the mouthes of *Chriſtians*, whoſe moſt learned, moſt eloquent, and moſt judicious *Doctour*, we will produce, giving this Teſtimony of this our deareſt *Lady*. "*Except* (*ſaith* "*he*) *the* Holy Virgin Mary, (*whom* "*for the Honour I owe my* LORD *and* "MASTER, *I will not name when ſinne is my* "*ſubject*) *whom to have had Grace infus'd* "*into her, wholly to ſubdue ſinne, wee know*

The Alchoran.

Againe.

And againe.

Laſtly.

S. Auſtin lib. de nat. & grat. cap. 36.

" *by this, that ſhee was thought worthy to*
" *conceive and bring forth Him, Who aſ-*
" *ſuredly was without ſinne: This* Virgin,
" *I ſay, excepted, if we could recall, and*
" *aſſemble together all the* Saints *departed,*
" *and ſhould aſke them, if they were with-*
" *out ſinne, they would unanimouſly thus*
" *anſwere: 'If we ſhould ſay we have no*
" *'ſinne, we deceive our ſelves, and there is*
" *'no truth in us.'"* But becauſe the *Fathers* are no way ſuſpected of neglect towards her, we will ſpare their Verdicts, and chiefly inſert their Commendations of her, who were the firſt *Reformers* of our *Church. Luther* ſhall be their Leader, who ſaith, " *That none but the* Virgin Luther.
" Mary *either was, or ever ſhall be ſo Holy:*
" *That the* FRUIT *of her Wombe ſhall be*
" *Bleſſed, ſince no other conceives without*
" *pleaſure and ſinne:*" and againe; " *In* Againe.
" *this is* Mary *Bleſſed, that ſo great Gifts*
" *are given to her, as ſurpaſſe humane un-*
" *derſtanding. For hence all Honour and*
" *Beatitude proceeds, that in the vniverſall*
" *humane Race* one Perſon *ſhould be ſupe-*
" *riour to the reſt, to whom none ſhould be*

" *equall, becauſe One and the Same* SONNE
" *is common to her with the Heavenly* FA-
Againe. " THER." This he applyes to that ſaying
of *Mary*, " *Hee that is Mighty hath mag-*
Once more. " *nified mee*," &c. The ſame *Author* in
another place ſayes; " Mary *is our* Mo-
" ther, CHRIST *our* BROTHER, *and* GOD
" *our* FATHER, *and that all this is true,*
Calvin. " *the* Faithfull *by effect doe finde.*" *Calvin*
cals her his *Miſtreſſe*. " *Wee willingly*
" (*ſaith he*) *take* Mary *for our* Miſtreſſe, *to*
" *whoſe Doctrine and Precepts we are obe-*
* *Though* Eraſmus *was not a* Reformer *of our* Church, *yet he is much ſuſpected by the* Romiſh Church, *and moſt ſerviceable to the* Proteſtant *in the ſetting out of the* Fathers.
" *dient.*" **Eraſmus* ſtiles her his *Savior-*
" *eſſe. Occolampadius* thus delivers his ap-
probation of her: " *I truſt in* GOD *it*
" *ſhall never be ſaid of me, that I did*
" *oppoſe the dignity of* Mary, *towards*
" *whom to be never ſo little ill affected, I*
" *hold to be a moſt certain ſigne of a re-*
" *probate minde. She who is above all,*
Occolampadius. " Queene *of all, whom* GOD, *above all,*
" *hath honoured, ſhould not ſhe be eſteemed*
" *amongſt all the moſt eminent?*" *Bucerus*
Bucerus. proteſteth; " *That a Godly minde will not*
" *judge, but charitably, and piouſly of her,*
" *who brought forth* CHRIST *our* LORD."

Bullingerus concludes; "*If* Mary *be* "Bleſſed *amongſt all women, and to bee* "*pronounced* Bleſſed *by all* Nations, *moſt* "*curſed are the* Iewes, *who never ceaſe to* "*revile and ſlander her; and moſt unhappy* "*are thoſe Counterfeit* Chriſtians, *who* "(*being little better than* Iewes) *robbe her* "*of the praiſe due to her. Needs muſt* "*ſhee be indued with a ſingular, moſt ſelect,* "*and perpetuall Virginity and Purity, who* "*is eſpecially choſen by* GOD *to be the* "Temple*of His* SONNE, *and the* Mother*of* "*the* MOST HOLY." Now if any of theſe contradict themſelves by pulling downe in other places thoſe Trophies of her Praiſe, which here they have erected, they are to be anſwered as the Satyre did the Man with whom he ſaid he would no longer converſe, becauſe he ſaw hot and cold breath to iſſue from the ſame mouth. Bullingerus.

But to leave them; All parts of the world have produced Admirers of her Worth:—*Syria* hath brought forth *Ephraim: Antiochia; Saint Chryſoſtome: Capadocia; Saint Baſill,* and *Saint Nazianzen: Conſtantinople; Germanus, and Proclus:*

Dalmatia; Saint Hierome: Germany; Rupertus, Albertus, and *Agrippa: England; Bæda: France; Bernhard: Spaine; Alphonſus: Italy; Aquinas,* and *Bonauenture: Affrick; Saint Cyprian,* and *Saint Auſtin: Greece; Dionyſius Areopagita, &c.*

To theſe ſucceed famous *Chriſtian Poets,* Antient and Moderne, who have written *Pannegyricks* upon her, as *Bæda: Gregorius Nazianzenus: Innocentius Pontifex: Actius Sanazarius: Adam de Sancto Victore: Alcimus Avitus: Antonius Muretus: Aurelius Prudentius: Baptiſta Mantuanus: Claudianus: Franciſcus Petrarcha: Godfridus Viterbienſis: Hieronymus Vida: Paulinus: D. Philippus Menzelius: Rudolphus Agricola: Sedulius: Venantius Fortunatus, &c.*

To theſe I adde many *Emperours, Princes,* and *Princeſſes,* and a world of devout Great Ones, who have beene her profeſſed Admirers, as *Conſtantine* the *Great; Charles* the *Great; Pulcheria Auguſta; Henry* the *Second, Emperour; Alphonſus the Chaſte,* in *Spaine; Edovar-*

dus, in *Hungarie*; *Boliſlaus*, in *Polonia*; *Venceſlaus*, in *Bohemia*.

All which are Canonized for *Saints*, and have erected and dedicated Temples to her Memory. Neither have the *Princes* of this our *Ile* beene defective in doing her all poſſible Honour, and in Conſecrating Chappels, and Temples to her Memory. *Fredericke* the *Third Emperour*, made the Contemplation of her, almoſt his onely food. *Stephanus*, *King* of *Hungarie*, called his *Kingdome* the *Marian Family*. In this glorious Family, whole *Kingdomes* and *Common-wealths* have enrolled themſelves. My Arithmeticke will not ſerve mee to number all thoſe who have Regiſtred their names in the *Sodalitie* of the *Roſary* of this our *Bleſſed Lady*; the Originall of which is derived from the Battaile of *Naupactun*, gain'd by *Iohn* of *Auſtria*, and the *Chriſtians*, which Victory was attributed to her Interceſſion with her SONNE. The *Colonian Sodallity* firſt inſtituted, had out of *Lovaine*, 4000. out of *Brabant*, 30000. out of *Gueldria*, 4000. out of *Holland* and *Zeland*, 7000. &c.

Many *Holy Orders* alſo are of this *Sodality*, as the *Benedictines*, the *Ciſtertians*, the *Franciſcans*, the *Carthuſians*, and many others. If all theſe Teſtimonies and Examples of great, worthy, and pious people, will not move us to honour her; we ſhall be judg'd both unworthy of this life, and ignorant of that better to come. For ſhame, let not us alone deny her that Honour, and Praiſe which all the world allowes her.

After theſe impartiall Witneſſes of her Worth, we will place thoſe divine Priviledges imparted to her by the ALMIGHTY, for which we have (if that alone were ſufficient) the Authority of many pious, learned men.

1 *Priviledge.* *Firſt*, they affirme, that her chaſte eyes ſent forth ſuch Divine Beames, that (though her Lovelineſſe moved not onely all mindes to honour her, and all eyes to gaze on hers) yet they never kindled an unholy fire in the moſt Adulterate boſome. A ſacred Priviledge, peculiar to this *Saint* alone; for it was the will of her Omnipotent SONNE, that neither *Sathan* no

his *Miniſters* ſhould conſpire the overthrow of that chiefe *Temple* of His SPIRIT, which His Fleſh had inhabited ſo long; nor any impure thought ayme at the mudding of this pureſt *Fountaine*. Whether her Prophetick Soule foreſaw the ſnares of the ungodly, and ſo ſhun'd them, they ſay not; once for certaine they averre, that Temptations aym'd at her, broke like Haile againſt a Rocke; nor could all the Engines of the world, the fleſh, and the Divell hurt her more, then can the vapours ariſing from the earth, reach the holy Inhabitants of *Heaven*. And this opinion (for ought I know, I ſubmit it to better Judgements) may without, or profanation, or blaſphemy, be admitted into all honeſt boſomes: for if, beyond the power of Nature, He preſerved *Ionas* entire in the *Whales* Belly; if He protected *Daniel* from the ravenous *Lyons;* ſhould not He ſecure her from Corruption, whom he had adorn'd with ſo many Vertues and Dignities?

Next, they hold, that ſhe was not onely without blemiſh, but her very lookes ſent

2 *Priviledge.*

forth ſuch Heavenly Rayes; that whoſoever beheld them, drew thence a Veſtall Fire that never went out, and vowed an everlaſting Virginity. If this be a Truth, it is a curious one; and it is not materiall at all, whether or no it be beleeved, or rejected.

3 *Priviledge.* *Thirdly*, that ſhe conceiv'd and bore her SONNE, not onely without paine (the common curſe annexed to Childe-bearing), but with infinite delight. This alſo is a Curioſity; and of no importance whether it be ſwallowed or no.

4 *Priviledge.* *Fourthly*, and *laſtly*, that ſhe had a frigidity of Soule, which quencht in her, all heat of carnall concupiſcence. This *laſt* priviledge is implyed in the *firſt;* and may perchance ſafely be received. The truth is, we may ſecurely give her all humane Attributes (not encroaching on the Divine) for ſhe was in dignity above all, but GOD Himſelfe. Faith, and Charity, the fulneſſe of the Law, were in her at full. She was in an active, and contemplative life, admirable. The tongue, eſteemed the worſt part in a woman, was

in her the beſt ; which well might charme eares ; offend them, it could not. Her Soule weigh'd her Conceptions, and gave them a rayment of Vertues owne hiew ; for certainly ſo cleere thoughts were apparell'd, in as faire words. She who both after her Conception, and at other times, is commended to us by the *Sacred Scriptures*, for laying up all Holy Sayings in her heart, can we imagine that ſhe could ſpeake amiſſe ? Neither could ſhe commit any undecent act, who liv'd in a Light to others inacceſſible. They who maintaine that for a time the whole *Militant Church* was in her alone, have probability to backe them ; for I know not in whom elſe it could remaine, when his *Apoſtles*, *Diſciples*, *Friends*, *Kindred*, and all others forſooke CHRIST, ſhe onely excepted, who would not leave Him, Who from before His Birth had ſtucke to her. I will conclude with this Aſſertion : That if ever the Soule of any mortall enjoyed here on earth, the embraces of her Heavenly SPOUSE, and tooke from Him a kiſſe, ſweeter than all the Eaſterne Odours, this was ſhe.

APOSTROPHE AUTHORIS.

AND *here, O* Bleſſed Virgin! " *I leave to diſcourſe further* " *of thee, and direct my ſpeech* " *to thee. O thou Eternall* " Glory *of thy Sexe! had the* Queene *of* " Sheba *ſeene thee, as ſhe did* Salomon, " *ſhee had not ſo ſoone beene delivered out* " *of the Trance into which her Admiration* " *caſt her. In thee ſhee might have diſ-* " *covered all the perfections of which wo-* " *man kinde is capable, who wer't indeed* " *vertually thy Sexe. In thee* Aſpatia *might* " *have found her Modeſty;* Livia, *her* " *Prudency;* Sulpitia, *her Majeſtie and* " *Gravity;* Cornelia, *her Patience;* Lu- " cretia, *her Chaſtity;* Porcia, *her Forti-* " *tude;* Tanaquill, *her Induſtry;* Plau-

" tina, *her Frugality; and all theſe in*
" *eminency. But why talke I of the* Hea-
" then *to thee, who didſt not onely outſtrip*
" *in manifold Vertues all the* Femall, *but*
" *the* Maſculine Saints *themſelves? Thou*
" *didſt excell* Abel *in Innocency;* Abra-
" ham, *in Faith;* Iſaac, *in Obedience;*
" David, *in Gentleneſſe; the* Prophets *and*
" Apoſtles, *in Piety; and the* Martyrs, *in*
" *Patience. O thou whom* Heaven *would*
" *have of the ſame Conſtancy, Purity, and*
" *Sublimity with it ſelfe, thou art ſo farre*
" *from having an equall, that all thy ſexe*
" *cannot afford a worthy witneſſe of thy*
" *Excellencies! O thou* Mother *of the true*
" Moſes, *who never put on the yoke of*
" Pharaoh, *but ſtood free in the middeſt of*
" Egypt! *Thou* Rodde *of* Ieſſe, *alwaies*
" *ſtraight, who broughtſt forth the* FRUIT
" *of Life! thou wert here a terreſtriall*
" Paradice, *whereinto Serpent never en-*
" *tred; on which* GODS *malediction was*
" *never impos'd; and haſt no doubt, now*
" *in the Cœleſtiall* Paradice *a conſpicuous*
" *ſeate above all the* Angelicall *Orders,*
" *and next thy Glorifi'd* SONNE *Himſelfe.*

" *For if* CHRIST *Promiſe to all His fellow*
" *feeling Members, that if they ſuffer with*
" *Him, they ſhall raigne with Him; if*
" *they dye with Him, they ſhall live with*
" *Him; what eminent place in* Heaven
" *ſhalt thou have aſſigned thee, who in*
" *Soule didſt ſuffer for Him more, than all*
" *His* Martyrs? *O thou baſhfull* Morne
" *that didſt precede and produce our* SUNNE!
" *Thou* Circumſcription (*if I may ſo ſay*)
" *of the* UNCIRCUMSCRIBED! *Thou* Roote
" *to this* HERBE *of Grace! Thou* Mother
" *of our* CREATOUR! *Thou* Nurſe *to Him*
" *by Whom all things are fed! Thou* Com-
" prehender *of the* INCOMPREHENSIBLE!
" *Thou* Bearer *of Him Whoſe Word ſuſ-*
" *taines the* Globes! *Thou who didſt im-*
" *part Fleſh to Him, Who wanted nothing*
" *elſe! Thou* Sarah, *thou* Mother *of many*
" Nations, *who broughtſt forth our* Iſaac,
" *our* LAUGHTER, *when a juſt Sorrow con-*
" *ceiv'd for a loſſe eſteem'd irreparable had*
" *clouded this inferiour World! O pardon,*
" *Gratious* Princeſſe, *my weake endeavours*
" *to ſumme up thy Value, which come as*
" *ſhort of thee, as my head does of* Heaven.

" *Nothing that is not it ſelfe glorified, can*
" *expreſſe thy Glory to the height. Thou*
" *deſerv'ſt a Quire of* Queenes *here, and*
" *another of* Angels *in* Heaven *to ſing thy*
" *Praiſes. Were all the* Earths Brood,
" *the* Droppes, *the* Sands *of the* Sea, *and*
" *the* Starres *of* Heaven *tongued, they could*
" *not all expreſſe thee ſo well, as a ſilent*
" *Extaſie. I confeſſe, O my Sweeteſt* Lady!
" *that now I have ſaid all I can of thee, I*
" *have but done like* Timanthes, *a great*
" *Maſter in his Art, who being to expreſſe*
" *the vaſtneſſe of a* Cyclops *in a ſmall ta-*
" *ble, drew onely his Thumbe, by which the*
" *ſpectators might judge of his large pro-*
" *portion. To give thee an eſtimation an-*
" *ſwerable to thy merit, is a thing impoſ-*
" *ſible. I muſt therefore be content to doe*
" *by thee, as the antient* Heathen *did by the*
" *Images of their* Gods; *on whoſe heads,*
" *when by reaſon of their height, they could*
" *not place the Crownes, offer'd to their*
" Deities, *they humbly layd them at their*
" *feet.*"

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